

T H E CRITICAL REVIEW.

For M A Y, 1796.

Honorabili et admodum reverendo Shute Barrington, LL.D. Episcopo Dunelmensi, Epistola, complexa GENESIN, ex Codice Purpureo-Argenteo Cæsareo-Vindobonensi expressam: et Testamenti Veteris Græci, Versionis Septuaginta-Viralis, cum Variis Lectionibus denuo edendi, Specimen dedit Robertus Holmes, S.T.P. e Collegio Novo, et nuperrime publicus in Academia Oxoniensi Poëtices Prælector, &c.

Epistolæ, honorabili et admodum reverendo Shute Barrington, LL.D. Episcopo Dunelmensi, nuper datæ, Appendix; cum Versionis Septuaginta-Viralis, denuo edendæ Specimine ad formam contractiore; a Roberto Holmes, S.T.P. &c. Folio. 15s. Payne.

MANY of our readers cannot fail to remember that, eight years ago, Dr. Holmes,—induced by the prevailing opinion, that the means of determining the genuine tenor of the scriptural text would be much enlarged, if the MSS. of the Septuagint version were collated, as those of the Hebrew had been, and the collations published in one view,—undertook to execute the task, and to that end published his Proposal. The requisites, accordingly, which he judged to be essential, were:

1. That all MSS. known or discoverable at home or abroad, if prior to the invention of printing, should be carefully collated with one printed text; and all particularities in which they differed from it distinctly noted.
2. That printed editions and versions made from all or parts of that by the seventy, and citations from it by ecclesiastical writers (with a distinction of those who wrote before the time of Aquila or after it) should also be collated with the same printed text, and all their variations from it respectively ascertained.
3. That these materials, when collected, should be all reduced to one plain view, and printed under the text with which the

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2 *Holmes's Specimen of a new Edition of the Septuagint.*

several collations have been made, as by Dr. Kennicott,—or without the text, as by De Rossi.

4. That references should be made to MSS. by numbers ; —to versions by name ; —to citations of writers by name, place, and edition.

5. That an account in Latin should be given of MSS. collated ; containing such descriptions of them, in all particulars, as may enable the reader to judge of the date and authority of each MS. respectively ; and specifying the number by which it will be invariably referred to.

This disposition of materials, it was judged by Dr. Holmes, would place the fact in all assignable respects before the reader, and leave the use and application of the whole in any case entirely to himself ; and hence the doctor inferred, his work would be equally serviceable to the learned of all descriptions, who are friends to the sacred volume.

Upon these principles, and with a view to these requisites, Dr. Holmes embarked in his enterprise,—having in the first instance been patronised by the delegates of the press at Oxford, and, immediately after, by the munificent subscriptions of Cambridge, Dublin, Glasgow, and the public at large.

At the end of each year, a circumstantial detail hath been presented to the subscribers, exhibiting the progress of the work ; and toward, and at, the close of the seventh year, the two publications before us.

In the first, after having briefly hinted at the impediments he hath had to encounter, the doctor informs his patron that a part of his labours is ready for the press, and that he intends to begin with Genesis ; preparatory, however, to the publishing of which, that the public may have some knowledge of what his work will contain, and in what manner it will be disposed and arranged, he advances to point out some of the sources to which he had recourse, and present a specimen of the plan proposed. Respecting the book of Genesis in particular, he enumerates above fifty MSS. of which he hath availed himself ; and of this number one is considered in so important a light as not only to be described but printed. This MS. called *the silver and purple*, is of the imperial library at Vienna. Lambecius considered it as coeval with Constantine the Great ; but this, the character (of which a *fac-simile* is given) will by no means admit : Montfaucon thought it less old than the Colbertine MS. in his own possession ; whilst professor ALTER ascribes it to the end of the *fifth*, or beginning of the *sixth* century ; in which decision Dr. Holmes thinks Montfaucon would have concurred, from the similarity of character with a MS. of Dioscorides in the same library, which

which from certain evidences he himself hath referred to the latter of these dates. This MS. hath been edited three times before, but with such errors as in a great measure to supersede its use. It is therefore here given from an exact transcript of ALTER, in the same number of pages, lines in a page, and words in a line, with the original; whilst the variations from the printed copy of Lambecius, who first published it, and which Nesselius and Kollarus followed without sight of the MS. are subjoined to each page in which they occur. From this MS. the most ancient, excepting that used by the editors of the Vatican edition, Dr. Holmes proceeds to the different editions, versions, citations of the fathers, and other Greek interpreters; and after pertinent notices of each, and of his principal coadjutors in the work *, he exhibits a specimen of the plan proposed. This representation however, both in substance and arrangement, is given in compliance with the suggestions of some among the learned at home and abroad, rather than from the judgment of the editor himself, who observes, that the edition cannot possibly contain every thing wished for, without exceeding all bounds, as to the time and expense that will be required for printing it, and as to the price for which it can be sold. On the ground therefore that retrenchment is absolutely necessary, after an abridged specimen, which is produced, with a second letter, in the Appendix, the doctor submits to consideration, whether it may not be right to abide by the terms of the original proposal, and to confine the representation to various readings, with one addition only, namely, that of Hexaplar Remains, which may occur in the margins of Greek MSS. but are not extant in Montfaucon or Bardht.

As Doctor Holmes has done us the honour to submit this question to us, we will candidly give our opinion, that if, on the plan of De Rossi, this proposition be adopted, it will essentially affect the utility of his work. That the text of the Seventy accompanying the collations must greatly facilitate their application, would not admit of dispute, even if a standard text were not wanted: this therefore appears to be a primary requisite. To such a text if the collations of MSS. and editions were added, and that in the shortest manner consistent with clearness, the main object in view would be attained. For of whatever use citations from the fathers, Greek interpreters, or other versions, might be in a *commentary*, they are by no means appropriate to the establishment of the text, unless attended with evidence to show the precise

* In this number the following persons occur: Schnurrer, Matthæi, Alter, Herzog, Bredenkamp, Bolla, Bandini, Baldi, Spallotti, De Perogo, Corai, Mellmann, Moldenhawer, Calabresi, Schow and Zoega.

grounds whence their diversities arose; and as to Hexaplar *Remains* that occur in the margins of Greek MSS. but not extant in Montfaucon or Bardhi, the proper place for them would be in a new edition incorporating the three; which would make a distinct and most desirable work, and to the improvement of which the specimens of SCHARFENBERG would materially contribute.

We would recommend it then to Dr. Holmes, as a further remuneration for his labour, that two editions of his work should be projected at once. One in folio, upon the plan of Kennicott's Bible, as nearly as the nature of the undertaking would allow,—the other on that of the Bible by Döderlein and Meisner, but only to be printed in quarto; and we submit it to the delegates of the Clarendon press, whether that press can be better employed, than in reprinting this last-mentioned book, the points only suppressed, uniformly with the Septuagint as we now have proposed.

Upon this plan, whilst the whole of Dr. Holmes's researches could be turned in the best way to account, so his private emolument would be most consulted. For whilst the libraries of our own country and the rest of Europe would exhaust the folio impression, the quarto would come into general use. Nor let it be objected that the demand for the folio would be diminished by its means; for if Dr. Holmes does not publish an abridged edition, some German bookseller will do it at his cost.

A Dictionary of Chemistry, &c. By William Nicholson.

(Concluded from Vol. XIII. Page 370.)

IN medicine, in the arts, and in the conveniences of common life, chemistry is of so much use, that if it were possible for us to be suddenly deprived of all knowledge of it, we should find ourselves stripped of almost all our comforts, and of many things which are considered, though perhaps falsely, among the absolute necessities of life. We should, at the same time, however, cease to imbibe the hurtful products of distillation;—we should be liberated from those detestable instruments of destruction in the hands of villains and tyrants, gunpowder and the sword;—we should be less exposed to the enervating effects of those things which are called comforts and preservatives of health, but which are, on the whole, injurious both to mind and body. It is to be lamented that most discoveries have been attended by some inconveniences,—that, while we are advancing in one respect, we recede in another,—and that the condition of mankind is probably on the whole not capable of much amelioration.

In

In proceeding in our review of this interesting compilation, we shall insert the following entertaining account of the process of enamelling—

‘ There are two kinds of enamel, the opaque and the transparent. Transparent enamels are usually rendered opaque by adding putty, or the white calx of tin, to them. The basis of all enamels is therefore a perfectly transparent and fusible glass. The calx of tin renders this of a beautiful white, the perfection of which is greater when a small quantity of manganese is likewise added. If the calx of tin be not sufficient to destroy the transparency of the mixture, it produces a semi-opaque glass, resembling the opal.

‘ Yellow enamel is formed by the addition of calx of lead, or antimony. Kunkel likewise affirms, that a beautiful yellow may be obtained from silver.

‘ Red enamel is afforded by the calx of gold, and also by that of iron. The former is the most beautiful, and stands the fire very well, which the latter does not.

‘ Calx of copper affords a green; manganese, a violet; cobalt, a blue; and iron, a very fine black. A mixture of these different enamels produces a great variety of intermediate colours, according to their nature and proportion. In this branch of the art, the coloured enamels are sometimes mixed with each other, and sometimes the calces are mixed before they are added to the vitreous bases.

‘ The enameller, who is provided with a set of good colours, is very far from being in a situation for practising the art, unless he be skilled in the methods of applying them, and the nature of the grounds upon which they are to be laid. Many of the metals are too fusible to be enamelled, and almost all of them are corroded by the action of the fused glass. For this reason, none of the metals are used but gold, silver, and copper. Platina has indeed been used; but of its effects and habitudes with enamels, very little can be said, for want of a sufficient number of experiments.

‘ The purest gold of 24 carats is calculated to produce the best effect with enamel. 1. Because it entirely preserves the metallic brilliancy without undergoing any calcination in the fire. 2. Being less fusible, it would admit of a more refractory, and consequently a harder and more beautiful enamel. It is not usual, however, to enamel upon finer gold than 22 carats; and the operation would be very defective, if a coarser kind than that of 18 carats were used. For in this case more alkali must be added to the enamel, to render it more fusible, and this addition would at the same time render it softer and less brilliant.

‘ Rejecting all these exceptions, the author gives the following description, by way of example, of fixing a transparent blue enamel upon gold of 22 carats.

‘ The artist begins his operation by breaking the enamel into

small pieces in a steel mortar, and afterwards pulverising it in a mortar of agate. He is careful to add water in this part of his process, which prevents the splinters of glass from flying about. There are no means of explaining the point at which the trituration ought to be given up, as this can be learned only by experience. Some enamels require to be very finely triturated; but others may be used in the form of a coarse powder. As soon as he apprehends that his enamel is sufficiently pounded, he washes it by agitation in very clear water, and pouring off the fluid as it becomes turbid. This operation, which is made for the purpose of carrying off dust and every other impurity from the enamel, is continued until the water comes off as clear as it was poured on.

‘The workman puts his enamel, thus prepared, in a white china or earthen saucer, with water poured on it to the depth of about one tenth of an inch. He afterwards takes up this enamel with an iron spatula, as equally as possible. As the enamel here spoken of is transparent, it is usual to ornament the surface of the gold with rose work, or other kinds of work, calculated to produce a good effect through the enamel.

‘The thickness of this first layer depends entirely upon its colour: delicate colours, in general, require that it should have no great thickness.

‘The moist enamel being thus placed, is dried by applying a very clean half-worn linen cloth to it, which must be very carefully done, to avoid removing the enamel by any action of wiping.

‘In this state the piece is ready for the fire. If it be enamelled on both sides, it is placed upon a tile, hollowed out in such a manner, that the uncovered edges of the piece alone are in contact with the iron. But if it be enamelled on one side only, it is simply laid upon the plate, or on a tile. Two things, however, require to be attended to. 1. If the work be very small, or not capable of being enamelled on its opposite side, the iron plate must be perfectly flat, in order that the work may not bend when softened by heat. 2. If the work be of considerable size, it is always counter-enamelled if possible; that is to say, an enamel is applied on the back surface, in order to counteract the effect which the other coating of glass might produce on the soft metal, when it came to contract by cooling.

‘The enamellers’ furnace is square and built of bricks, bedded in an earth proper for the purpose. It may be considered as consisting of two parts, the lower part which receives a muffle, resting on the floor of the furnace, and open on both sides.

‘The upper part of the furnace consists of a fire-place, rather larger and longer than the dimensions of the muffle. This fire-place contains the charcoal, which must surround the muffle on all sides, excepting at the bottom. The charcoal is put in at a door above the muffle, and which is closed when the fire is lighted. A chimney

chimney proceeds from the summit of the furnace with a moderate aperture, which may be closed at the pleasure of the artist, by applying a cast iron plate to it. This furnace differs from that of the assayer in the circumstance that it is supplied with air, through the muffle itself: for if the draught were beneath the muffle, the heat would be too strong, and could not be stopped when requisite.

‘ As soon as the fire is lighted, and the muffle has obtained the requisite degree of ignition, the charcoal is disposed towards the lower part of the muffle in such a manner as that it shall not fall upon the work, which is then conveyed into the muffle with the greatest care upon the plate of iron or earthen ware, which is taken up by long spring pincers. The work is placed as near as possible at the further extremity of the muffle; and as soon as the artist perceives a commencement of fusion, he turns it round with great delicacy, in order that the fusion may be very uniform. And as soon as he perceives that the fusion has completely taken place, he instantly removes it out of the furnace: for the fusion of gold happens so very near that of the enamel, that a neglect of a few seconds might be attended with considerable loss.

‘ When the work is cooled, a second coat of enamel is applied in the same manner as the first, if necessary. This, and the same cautious management of the fire, are to be repeated for every additional coat of enamel the nature of the work may demand.

‘ As soon as the number of coatings are sufficient, it becomes necessary to give an even surface to the enamel, which, though polished by the fire, is nevertheless irregular. This is done with an English fine-grained file and water. As the file wears smooth, sand is used. Much precaution and address are required in this part of the work, not only because it is easy to make the enamel separate in splinters from the metal, but likewise because the colour would not be uniform if it were to be ground thinner at one part than at another.

‘ The deep scratches of the file are in the next place taken out, by rubbing the surface with a piece of deal wood and fine sand and water. A polish is then given by a second ignition. This polish, however, is frequently insufficient, and not so perfectly uniform as the delicacy of the work may require.

‘ The substance used by the enamellers, as a polishing material, is known by the name of rotten-stone; which is prepared by pounding, washing, decanting off the turbid water, suffering the fine suspended particles to subside from this water, and lastly levigating it upon a glass plate.

‘ The work is then cemented to a square piece of wood with a mixture of rosin and brick-dust, and by this means fixed in a vice.

‘ The first operation of polishing is made by rubbing the work with rotten-stone upon a small strait bar of pewter. Some delicacy

is here required, to avoid scratching or producing flaws in the enamel, by pressing it too hard. In this way the piece is rendered perfectly even: but the last brilliant polish is given by a piece of deal wood and the same rotten-stone.

' This is the general method of applying enamels; but some colours require more precaution in the management of the fire. Opake colours require less management than the transparent colours. A variety of circumstances must be attended to in the management of transparent colours; every colour requires gold of a particular fineness.

' When different colours are intended to be placed beside one another, they are kept separate by a small edge or prominence, which is left in the gold for that purpose, and is polished along with the enamel.

' The enamelling upon silver is effected nearly in the same manner as that of gold; but the changes sustained by the colours upon the silver, by the action of fire, are much more considerable than when gold is used.

' Copper is not much used by enamellers, on account of the difficulty which attends the attempt to fix beautiful colours upon it. When this metal is used, the common practice is to apply a coating of opake white enamel, and upon this other colours which are more fusible than the white.

' A good effect is produced in toys, by leaving part of the gold bare. For this purpose its surface is cut into suitable compartments by the engraver. This, however, is an expensive method, and is for that reason occasionally imitated by applying small and very thin pieces of gold upon the surface of the enamel, where they are fixed by the fire, and afterwards covered by a transparent vitreous coating.

' After this detail of the art of enamelling, Mr. Brougniart describes a method of taking off the enamel from any toy, without injuring its metallic part. For this purpose, a mixture of common salt, nitre and alum in powder, is applied upon the enamel, and the piece put into the furnace. As soon as the fusion has taken place, the piece is suddenly thrown into water, which causes the enamel to fly off either totally or in part. The part which may remain is to be removed by repeating the same operation a second time.' Vol. i. p. 317,

We have already expressed a very favourable opinion of this work, and have nothing further to remark, except that the word *Azote* is omitted in its proper place. We presume that this is to be attributed to the first part of this work being written before the new chemical doctrines were fully established. There is, however, a good account of azote under the article *Nitrous Acid*.

A Narrative

A Narrative of the sufferings of James Bristow, belonging to the Bengal Artillery, during Ten Years Captivity with Hyder Ally and Tippoo Saheb. 8vo. 3s. Boards. Murray.

THE author and subject of this Narrative, James Bristow, belonging to the Bengal artillery, was one of those unfortunate men who experienced the cruel treatment of Hyder Ally and Tippoo Saheb during a captivity of ten years, from which, by incredible exertions, he at length escaped, with eleven of his companions. As, during this period, he was often removed from place to place, and, after his escape, underwent many hardships in travelling through the country before he came to a place of safety,—and as the language of the natives was become tolerably familiar to him,—it is reasonable to expect, what we are promised by the editor, many little circumstances which are not given in the *Memoirs of the last War in Asia*; not to say that narratives of distress are always most interesting when we are made to follow the thread of individual adventures. When we speak of Bristow as the author, it is to be understood however, that he only supplied the scattered notes from which the book has been (according to a practice growing more and more prevalent) *made up*; and therefore in all such cases we think the editor or compiler owes to the public the sanction of his name. *He* could explain perhaps the circumstance of the Narrative being published for the benefit of the children of the subject of it, who left England at fourteen, and who makes no mention of wife or children during the whole course of his wanderings.

Bristow was taken prisoner in February 1781, and carried before Hyder, whose tent was spread with a rich Persian carpet, held down by four massy weights of silver in the form of sugar-loaves. After being imprisoned some time at Arcot, he was transferred to Seringapatam, where he was obliged to submit to all the external rites of the Mahometan religion, had a silver ring put into his ear as a mark of slavery, and was employed in teaching their exercise to the young recruits. He was soon however put in irons again, and obliged to exercise the men in that condition. Indeed the continual attempts of the Europeans to effect their escape, which in many instances succeeded, exposed the prisoners who remained to severer hardships. They seem however at times to have been guarded very slightly, since he speaks of an expedition in which one of them got out of the prison in the night of a festival, and stole from the Mahometan temple several of the little silver hands deposited there as votive offerings, which they melted and contrived to sell. While he was at Seringapatam, colonel Braithwaite arrived with the detachment which had been
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given up by Suffrein to Hyder, so much against what are usually esteemed the laws of war. An account is given of the death of general Matthews, who, he affirms, was deprived of food till he consented to eat provision which he knew had been poisoned. On the death of Hyder, they were in hopes, from the reputed mildness of Tippoo's character, that their situation would be mended: but in this they were deceived, as he says Tippoo was soon found to exceed his father in aversion to the English, (can we expect he should love them?)—but great was the disappointment of the poor prisoners when they found they were left in his power after the peace. We shall give our readers some particulars of Tippoo, in which we see a spirit of magnificence united with barbaric ferocity—

‘ We heard nothing of this new expedition, or Tippoo's movements, for a considerable time; when, at last, orders were received at the capital to prepare for the nuptials of his son, a stout boy about seventeen years of age, who was now to espouse the daughter of the queen of Cannanore, since the Nizam had disdainfully rejected him for a son-in-law; orders were also received at the same time to arrange matters preparatory to the father's inauguration, as “*Sultaun of the East*,” the title which he in future intended to assume, and in which quality he meditated nothing less than the subjection of all India. He likewise issued a proclamation, prohibiting all marriages in the kingdom of Mysore until such time as the wedding of his son should take place, being determined to celebrate that day by the consummation of 25,000 marriages at his own charge. To be ignorant of every other feature in the character of this extraordinary man, and to be informed of this circumstance alone, would certainly inspire a high opinion of his munificence, liberality, and philanthropy, but the moment we are told that he tarnished all the glory which accompanied such a splendid act, by a piece of contemptible, fanatical, and tyrannical despotism, compelling 100,000 of his defenceless Hindoo subjects to embrace Mahometism on the same day, our admiration changes into merited detestation.

‘ It is his constant and favourite practice to insult and persecute the Hindoos on the score of religion; he has demolished many of their temples and sanctified places of worship, particularly a much-revered pagoda near the bazar of Seringapatam, where he found, it is asserted, 150,000 coined pagodas, buried under the stone out of which the oval was hewn. He frequently orders calves to be brought before the doors of their temples, and sheds the sacred blood under the very nose of the offended deity. Such as are acquainted with the enthusiastic attachment of the Hindoos to their ancient religion and its rites, and their veneration for both, will guess at the extreme horror with which such frightful sacrileges must fill them,
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and will easily be persuaded that Tippoo, as I have once observed, is detested by the majority of his subjects, and will only ascribe their patience and submission to the known indolence and abject tameness of the Indians, who are awed by the vast armies he has hitherto contrived to maintain, and the known severity with which he ever punishes the bare appearance of defection.

His orders for the solemnization of the marriage created a bustle and tumult throughout the city; every individual that could perform any thing curious or clever was employed, not only on their new sultan's account, but all such as proposed displaying their adulation, and court their sovereign by magnificent presents on the occasion, and such also as hoped, by a disguised bribe, to insinuate themselves into favour, and pave the road to future preferment. The palace of old Hyder was demolished, and in the rear of it was begun a more extensive and magnificent one of a triangular form, and fronting a famous pagoda in the center of the fort: in this the proud Myforean proposed to be inaugurated. Having been presented by the court of France with four large and curious crystal pedestals, these were to support his throne. This royal seat was to be superbly decorated, and built by Europeans; but neither the palace nor the throne were finished when I left Seringapatam. The present war seems to have retarded these designs, and the intelligence of Tippoo's repulse at the Travancore lines put a total stop to the immense preparations which for a time had engrossed the whole attention of the capital; the wall that surrounded the area of the new palace was alone suffered to be finished; it is one mile in circumference, with a large gate on each side, the principal and grandest of which faces the above-mentioned pagoda. It is very uncertain when the splendid edifice itself will be finished, as all farther thoughts about it are suspended, and will not be resumed until the present war is terminated, on the issue of which Tippoo's future glory and fate seem to hang. So sensible and convinced was he of the decisive consequences of a war rashly undertaken with respect to himself and his ambitious projects, that he no sooner discovered the expected and stipulated aids from France would fail, and the exertions of his enemies so much exceed what he had believed, that he seriously repented his wanton breach of treaty, not from principles of good faith or justice, but from apprehension of its effects to his own interest: it is to be hoped, that he will never again remain in a state to disturb the tranquillity of India.

The loss of his great seal, turban, and palanquin, captured in the before-mentioned repulse, together with several valuable jewels, and the narrow escape of his own person, had a very disheartening tendency upon his creatures in the capital, and gave rise to very ignominious interpretations from the discontented. It was allowed that he would certainly have fallen into his enemies hands if a mean disguise had not protected him; the very bearers of his palanquin

were cut down some moments after he had deserted it; he was attempting to surprise a defended ditch at some distance from the Travancore lines, when this unexpected fall was made, and had nearly put a period to his career.

‘Tippoo having thought proper to substitute another inscription on his new signet, this circumstance gave fresh alarms at Seringapatam, and many took it for granted the tyrant had been either killed or dethroned, and the supreme authority assumed by some other person; but the general anxiety dissipated when a new state palanquin was dispatched with great pomp, to be the sumptuous and future vehicle of an upstart sultan.

‘When he had carried the long-disputed point against Travancore, which took up about twice the time he had conjectured, he returned to his capital, and was received with all the splendour of a conqueror; triumphal arches filled the streets through which he passed, and the decorations which had been originally destined to grace the nuptials of his son, were displayed on this occasion. On his arrival he proceeded directly to his father’s tomb, where he spent the whole day in solemn prayers. He entered the fort at night through a road brilliantly illuminated.

‘On his return from this expedition, he brought a number of different sorts of guns, and a large quantity of sheet copper, of which he had stripped the domes of the Roman Catholic churches on the Malabar coast; with likewise 3000 of the captured Travancorians, and the families of about 300 of the Cochin people, whom he had been cruel enough to seize, and after tying them in pairs, drove them into the sea.’ P. 107.

Bristow was afterwards transferred to one of the forts on a high rock fifty miles from Seringapatam, whence, after great exertions, he effected his escape with eleven others, but immediately lost his companions in a thicket, and had to find his way alone through an enemy’s country till he got to Masulipatam. The following quotation will show some of the difficulties he met with—

‘Next morning, which was the 4th of December, I rose with very miserable prospects, but tottering along, I was fortunate enough, almost immediately, to discern a hamlet of a few huts amongst the hills! This unexpected sight gave me new animation, knowing very well that I was in no danger from people with whose charitable dispositions I was well acquainted, and who seemed as dropt from heaven for my succour; understanding, besides, the Kennary language, I had it in my power to pass for any body I pleased, and should they even discover who I was, there was no room for apprehending they would hurt me; such is the humanity and peaceable temper of these harmless villagers. It may seem incredible to some, that I should have existed five days without food,
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and four without a drop of water, under such bodily fatigue and anxiety of mind, but to my very reduced state do I attribute my surviving it; let it also be remembered, that I had been pretty well injured to hunger during my long captivity, where our allowance was so frequently stopped, and where we often remained one, two, three, four, and five days, without any food whatsoever; nay, I well recollect, that during my close confinement in consequence of lieutenant Rutledge's affair, I was near seven days without eating.

‘ I approached the hamlet, and from the first person I met, which was an old woman, demanded some charity to save me from starving. She entered into conversation with me, and the sound of our voices instantly brought several other women out of the huts, who perceiving how weak and emaciated I was, expressed great compassion for me, and each went and brought me some of her homely fare, consisting of boiled *raggy* and gram water made into a *curry*, which proved the most welcome and savoury repast I ever made. I passed myself upon these kind old women for a Rajepoot, knowing few or none of that cast were to be found in this part of the country. The few men that belonged to the hamlet being all employed in the field, the women and children only remained at home, though I should have been equally safe had the men been present. When I had told them that I was returning to my own country, they pitied the painful and sore condition of my feet, and immediately brought some warm water, with which they bathed them. When I left these compassionate and benevolent creatures, they furnished me with a couple of raggy cakes, being all the prepared provisions the hamlet could produce after I had satisfied my hunger, and seemed to be much concerned for my safety. One of them pointed to a road which they warned me against following, saying, that it led directly to one of those polygar forts with which the country abounds; a piece of information which I received with pleasure, as it was the very route, till better instructed, which I had determined to take. I left my charitable benefactresses with a heart overflowing with gratitude and many melancholy reflections. Their hospitable treatment reconciled me so much to life and the company of mankind, that I could not avoid deploring the little probability which existed of my ever joining my countrymen. I rushed into the wood, and took a great sweep to avoid the polygar fort, and such as might belong to it, knowing well how widely they differed, in point of meekness and humanity, from the simple and good-natured Kennarces, the recollection of whom afforded me sufficient subject of contemplation for the remainder of the day.

‘ The following morning I was fortunate enough to fall in with a parcel of trees bearing a berry much resembling in colour, shape, and size, our sloes; knowing this fruit to be very wholesome, I devoured as many as I was able to eat on the spot, and afterwards gathered as many more as I could carry away, being determined to
reserve

reserve the cakes which I had received from the hospitable Kenarees for a last resource.

‘ I continued to travel in a northerly direction, as much as possible amongst the woods, until the eighth in the evening, when coming to a plain which I must unavoidably pass, I all at once perceived, to my unspeakable terror, two tygers not above 100 paces from me, coming right across the plain: it was the first time in my life that I had ever seen these animals alive: I saw them approach without losing my presence of mind, but they seemed not to notice me until the instant they were opposite to me, when, to my great satisfaction, they turned away with their tails between their legs, and in a long trot disappeared.’ p. 165.

The pages we have quoted will, we apprehend, show that the book before us is not totally void of interest, though we cannot rank it among those which have added much to the stock of human knowledge.

A Review of the Landscape, a Didactic Poem: also of an Essay on the Picturesque: together with Practical Remarks on Rural Ornament. By the Author of ‘Planting and Ornamental Gardening.’ 8vo. 6s. Boards. Robinsons. 1795.

HAVING given some account of Mr. Knight’s poem, it was our intention to have proceeded to Mr. Price’s Essay on the Picturesque: but as we understand that a new edition of that work, with considerable improvements and additions, is in the press, we shall reserve our remarks on the Essay till Mr. Repton’s work shall have been considered. By this mean perhaps a more fair and complete state of this great controversy may be presented to our readers by the alternate consideration of the arguments on both sides; and it is our sincere wish to review the opposite opinions with unbiassed candour, and impartially report the case to the public jury.

The radical question at issue between the parties is, whether landscape-gardening, or the laying out of parks and pleasure-grounds, be founded on the same principles with landscape-painting, or be a detached science, founded on ideas of convenience, beauty, and *prospect*? Mr. Knight and Mr. Price with great ability support the first branch of the questions: Mr. Repton, with confessed genius and practical skill, defends the latter. It is one of the most important questions of taste which has ever been agitated; for if the plans of Messieurs Brown, Repton, and their followers, be such as their opponents assert, the general insipidity of English landscape (the laudable defect of a rich champaign country) will by numerous *improvements* be so much increased, that when
you

you see one park or pleasure-ground, you see all, and England will form one gigantic knight of chivalry, or rather tame modern knight of treasury, with a belt of trees, a scarf of verdant lawn, and a shining shield of water. If such be the case, there cannot be a more laudable object than to preserve the sacred forms of nature, which alike transport the cultivated and the common mind, from the inroads of insipid art, and to prevent modern improvers from teaching our groves, pastures, and waters, a courtlike smoothness and *politesse*, which blends all strength of nature and character in one similar routine. But if on the contrary it be established that the improvements of the modern adepts tend to variegate and diversify the confined scale of English landscape (in its very nature, incapable of the picturesque,—a quality perhaps confined to a mountainous or uncultivated country), and tend to diffuse health, convenience, and beauty, in a moist soil and climate,—the alterations deserve praise; and their similarity is no more a matter of blame than that of town-houses with the area or lawn,—the balustrade or belt,—and water *laid on*. In this point of view, water, trees, and verdure,—the great features of landscape,—will of themselves afford sufficient variety from the inherent diversities of nature; and the sole object is to *dress* them to render them as beautiful as the scene will admit, and, above all, to study comfort and convenience; for the best landscape or prospect soon palls on the eye, while comfort and convenience, ‘come home to men’s bosoms.’

The importance of the question is further increased by the consideration that English gardening has become fashionable over most of Europe; and it is of consequence to other nations as well as to ourselves, that our taste should be founded on just principles. Whatever be the issue, public thanks are due to Mr. Knight and Mr. Price, the original movers of the question; for its very investigation must serve the cause of taste; and even their opponents must own that many valuable hints may be found in their volumes.

Having premised these observations, we return to the work before us, which is written in opposition to Messrs. Knight and Price. In the Preface the author thus speaks of himself—

‘Beside, he has been himself both a writer, and a practiser, in the art whose cause he is now espousing. He is, therefore, writing in self-defence; as well as in the defence of every man, who has written or practised in the same profession; and, most of all, in defence of the profession itself; which has been attacked in the most wanton and unwarrantable manner: a circumstance that has urged him to quit a pursuit, in which he was eagerly engaged, to attempt its vindication.

‘It

‘ It is proper to be understood, that the reviewer of these works has no other knowledge of their authors, than what is furnished by the works themselves; which, considered abstractedly as literary compositions, are entitled to high respect: it would be difficult for him to say, which of them, as such, has the greater share of his approbation; and equally difficult would it be in him to decide, which of them, as such, is most calculated to give the imposing form of falshood the fair resemblance of truth; a circumstance which, more than any other, determined him to proceed in the analysis of them, and to publish the result of his inquiries; for there are readers who find it more convenient to judge from dress and outward appearances, than to examine into the rubbish and rottenness which may be hid beneath them; and, to such readers at least, this analysis, imperfect as it may be, will have its use.’ P. vi.

Even here, under the semblance of candour, no small degree of animosity appears; and we remark, with regret, that this *improver* has little improved his own mind, which wants the wide belt of general knowledge, and the shining water of candour. His ideas however lie rather in clumps, and he often peeps from over his quickset hedge to revile his neighbours. The question is a liberal discussion of a mere point of taste; and this reviewer only injures his own side of the argument by his complete ignorance of the characters of his opponents, both gentlemen of fortune, taste, and science,—by his fighting for his profession, as *pro aris et focis*,—and by an indecent warmth approaching to scurrility. To an indifferent reader who may prefer a beef-steak to a landscape, and a field of wheat to all the parks in christendom, the warmth of this writer on a theme of taste will appear inexpressibly ridiculous.

Thus in p. 4 of this *candid* Review, we find Mr. Knight thus characterised—‘ This poet, however, has had the temerity to censure, and in terms the most indecorous, the principles and practice of that art with whose practice and principles he appears to be equally unacquainted.’ Bravo! And in p. 17—‘ Having dreamed of naked places, and of bare and bald canals until his tormented mind grew frantic, the poet wakes, if a mind in a state phrensy can be said to wake.’ These and other flowers, which may be mentioned in their places, evince a mind so illiberal, that in a mere question of taste one would be necessarily led to suppose that such a mind could not have a just taste; and the author of course greatly injures the cause which he defends. But the gentlemanly work of Mr. Repton will ever secure a fair hearing to that side; and we shall not allow the present writer to bias our feelings against a subject which *he* defends with anger and railing,—sure symptoms of a literary defeat.

Suffice

Suffice it at the moment to observe, that a poet of genius, and a respectable character in the world of taste and literature, is, in every other page of this Review of his work, termed a fool and a madman. The author misrepresents Mr. Knight's arguments and reasons from detached passages, without attending to the context or general scope of the poem,—a mode equally estranged from truth and fairness. We shall content ourselves with an extract from perhaps the most decent part of the Review of Mr. Knight's poem, which only occupies 31 pages, while that of Mr. Price's Essay fills 244—

‘ This being the last passage we mean to condescend upon, and being, in itself, the most extraordinary passage in this extraordinary poem, it becomes us to treat it with more than ordinary attention.

‘ What was said in the opening of the second book, we considered as the effects of a troubled dream—a mere paroxysm of poetic phrenzy : but now !—

‘ Fortunately, however, while reason seemed still to hold the reins, it appears to be fully admitted that ornamental shrubs may be allowed to make their appearance in the environs of a house ; and all that remains to be settled is, whether they shall appear on artificial mounds, raised by line and square—plumb-rule and level, or grow out of the natural surface of the ground, as we see trees and shrubs of all sorts growing in forests, parks, and pasture grounds.

‘ The walled garden of our ancestors was a place within itself. Those who went into it might be deemed prisoners, as much as if they had gone within the walls of a castle, through whose embrasures they could peep at the surrounding country, just as they could through the balustrade of a terrace ; and, it is highly probable the two inclosures had the same origin—security.

‘ In those days of caution, females were kept, as birds, in cages, or at least, in aviaries, inclosed within walls, if not netted over, on the Spanish principle. But times are changed, and manners too. In these more liberal days, the sex are permitted to ramble at large. No sooner do they set foot without doors, than they are (if not so within) at full liberty. Dry, comfortable walks receive them at the door, and convey them, on the varied bosom of the earth, to scenes and scenery of every description the given country affords ; from the most polished grounds, to the wildest, most savage scenes, if such the neighbourhood possess ; walks adapted to all weathers, and suitable to every season. Here, open to the milder rays, and sheltered from the wind ; there, shaded from more sultry beams. Here, crossing the polished lawn ; there winding along the margin of some flowery mead (oh charming!), and there tracing (oh delightful!) the sequestered banks of a raging stream ; perhaps to some precipitous fall ! What more could even a wild poet wish ?

‘Not so their grandmothers, good souls! They were thankful for a mouthful of air within the walls of a prison; glad to take their exercise and amusement in dancing up and down stone steps, or pacing to and fro between shorn hedges; and were happy, no doubt, to kiss their keepers for the enviable enjoyment of gallanting it with men of marble; and who knows but their grand-daughters may enjoy the same indulgencies. But a truce: the subject is too ridiculous to be ridiculed.’ p. 29.

What a learned author have we here,—and sentimental too! Charming man!—who sets ladies at liberty, and gives them both a clump and a belt to hide it! But who ever heard of this Spanish restraint before? The ladies of the times of chivalry walked little, because it was not the fashion, because it was then esteemed vulgar; but they rode and hunted all over the grounds and fields, and were free as the air.—But all this is a mere misrepresentation of Mr. Knight’s argument, who aims not to restore the ancient plan, but to give more richness and variety to the modern. Whether the ladies prefer baldness or roughness, we do not know: but taste is the congenial quality of the sex, who, in that and sentiment, far excel the men; and it may be safely referred to their decision, whether rich, variegated, and picturesque landscapes be preferable to those that are tame and monotonous.

We remember an improvement that lasted half a century,—that of cutting off the hair and wearing a wig. It is true that God makes hair, and man makes wigs:—but the comfort and convenience of a wig! The hair, it is true, is picturesque:—but the belt, the caul, and the clumps of curls,—so neat, so trim!—and no vermin, madam!—How filthy! Mr. Reviewer.—Madam, I beg pardon,—I am arguing for improvements, and in the very language used by their present advocate.

The review of Mr. Price’s Essay extends to great length, and the author seems to understand prose. But he miserably garbles and perverts the meaning of many passages which he has planted in clumps, without considering the general effect of the landscape. Thus in pp. 38, 39, the pictures from nature by Shakspeare and Fielding are confounded with standards of morality.

The following remarks deserve more attention—

‘In page 14, we are told, incidentally, that “in Claude, not only ruins, but temples and palaces, are often so mixed with trees, that the tops over-hang the balustrades, and the luxuriant branches shoot between the openings of their magnificent columns and porticos.” From this it seems that the essayist proposes to view from without, and to throw the house into the general composition. And who would not wish to view a house, thus over-grown with trees,

trees, rather than go into it, to partake of the damps and unwholesomeness which it must necessarily contain?

'Supposing, for a moment, that the improver should be desirous of imitating this imitation, or rather we may venture to say, this fancy-piece of the painter, how is he to proceed? Either he must erect his building under the canopy of the required group, or he must raise the required group round the building; both of them tasks of some difficulty. If, in the latter case, which alone comes within the planter's province, he plant trees of size round the building to be *pictureſked*, it will be some years before the luxuriant branches would shoot between the openings of the columns and porticos, and twice the age of man, before they over-topped the balustrades; and, even then, they might not happen to take the pictureſk outline required. We leave the reader to conceive the weeping of walls, the mouldering of stucco, the moulding of furniture, the dampness of rooms, and the swarms of insects, with which they would be occupied during this tedious attempt, this abortive endeavour to imitate landscape painting.' P. 45.

The author proceeds in another place to state other objections to any connection between landscape-painting and landscape-gardening—

'And here we perceive a still wider gulph between landscape-painting and rural ornament, than any we have before examined. In viewing a painting, one sense only is employed, and this reposing on a single object, without any intrusion or disturbance; and here variety and intricacy become requisite to engage and interest the mind.

'On the contrary, in viewing natural scenery, where almost every sense is more or less engaged; where the eye, beside the objects before it, is acted upon by a varied light; the intervention of a building, a tree, or a cloud, cutting off the rays; it is also irritated by the motion of animals, especially birds, crossing the view; of trees, waving their branches, or sending off a shower of leaves; and of the shadows of clouds, sweeping across the field of view, one of the most delightful objects in natural scenery. The ear, too, is engaged in living pictures; the lowing of kine, the neighing of the horse, the bleating of the flock, the coarse barking of deer; the roaring or murmurings of waters, the howling or whistling of winds, the varied voices of domestic and familiar birds, and the wild warblings of the grove, all add variety and intricacy to the general effect. An excess of heat or cold, an unexpected shower, or a sudden gleam, whether they displease or delight, equally tend to divide our attention; even the capricious sense of smelling will not always forego its natural right of irritation.

'Amidst this complex assemblage of sensual objects, many of them involuntary and uncertain, does the mind require, that the

fixed and certain objects of vision should be designedly and studiously rendered intricate, to employ it, and forked, to irritate it? Rather, surely, ought these objects to be simplified, in such manner as to be rendered intelligible at sight.

‘In real life, every man who is master of a house, let his rank and station be what it will, generally meets with a full sufficiency of intricacy and irritation, among the picturesk scenery of human nature; and seeks his country retreat to find peace and tranquillity: and what is more likely to furnish him with these, than the beauty and harmony of its surrounding objects? If a still lake can soften even the savageness of its surrounding scenery, as has been suggested, why shall not a smooth lawn and flowing lines, soft foliage and beautiful flowers, assist in giving the tranquillity of mind required? Nay, may it not be farther suggested, that scenes of beauty and harmony inspire those who admire them with accordant tones of friendship; while the goading objects of pictureskness have a similar tendency to excite the spirit of discord?’

‘When the mind is cloyed with tranquillity, and tired of the intercourses of friendship, the sharp angles and broken lines of the neighbouring highways and hedges, the difficulty and dangerousness of roads; the abrupt burst of picturesk objects, the ass, the half-starved-horse, or decrepid age in picturesk distress, may be employed in goading and irritating the mind, to fit it for domestic enjoyments. Beside, even on the score of variety, without any view to comfort or peace of mind, or any such subordinate concerns, the ground about a house should be dressed, to give this dear quality of pictureskness, variety, to the general face of the country.’ p. 81.

We give these arguments with pleasure, but believe that Mr. Knight and Mr. Price are no more advocates for damp houses, &c. than the author. We all know but too well the effects of *extreme* arguments in politics,—and they never tend to serve truth, which is in the middle, but party and passion. As to the concluding argument in the last extract, we doubt; for English landscape is in general so tame that improvements cannot be too picturesque.

In p. 87, a soft *effect* in landscape is ridiculously confounded with real softness; but the following general ideas merit consideration—

‘It now remains to apply these facts, and their effects on the human senses and mind, to rural ornament.

‘With a view to secure in perpetual freshness the favorite and first of nature’s colours, green, provide a sufficient extent of lawn, in the environs to be ornamented.

‘To break the uniformity of this lawn, to bring under the eye the delightful effects of vernal beauties, and to guard against the universal green of summer, plant trees, shrubs, and flowers of varied

leaf

leaf and blossom, in groups and tufts of different forms, at a near view from the windows, and frequented walks; such as will preserve a succession of varied tints of foliage and flowers, of early and later plants; that the eye may not be fatiated with the beauties of green: refreshing from time to time the broken ground, and forming brown roads, and gravel walks, to assist in this work of variety.

‘To bring the riper beauties of autumn within the view, give the first distances (or let them possess) some breadth of wood, but not too great to obstruct the farther distances, nor to injure the effects of vision; mixing the trees, not intimately, but in masslets of varied size and figure. In the offscap, larger and broader masses of wood, unmixed (of the same species), that they may wear the same colour at all seasons; in order to give feature, and fulness of visual effect. If the nearer distances rise abruptly above the horizontal line of vision, or sink much beneath it, a depth as well as width of planting is necessary; but, if they are nearly level with it, depth is not necessary; the face only is seen; and to give it all the apparent breadth that it is capable of receiving, the slope should be gentle; shooting forward from the greatest height, so as to show the greatest quantity of surface.

‘To cheer the dreary reign of winter, plant evergreens, at hand, with deciduous trees of varied bark and twig and bud; and in distance, large extents of evergreens, and of deciduous woods of various colours, their sizes in proportion to their distances, and their situations agreeable to their respective natures.

‘In short, do what Mr. Brown has done; except planting small clumps in the farther distances, and neglecting to plant them on the immediate foreground: errors which, in every point of view, are censurable. But is it not wonderful, seeing the imperfection of human nature, that he rose so rapidly, and so near perfection?’
P. 131.

We have now extracted what the reader may perhaps find to be the best passages in this volume,—but must in justice confess that they are miserably contaminated by others of a very different character.

In page 79, Mr. Price’s Essay is styled ‘triflings,’ and an ‘air-founded system.’ In page 153, we find this brilliant flower of misrepresentation—

‘In whatever light we view pictureskness, it appears as a vicious habit—a depravity—similar to that of eating devils, drinking drams, and smoking assafœtida; snuffing high-dried Irish blackguard, and using highly scented perfumes; which last, though least, is now considered, even in the land of taste, a depravity—as Signora Piozzi—or any one else can tell. But so it will ever be: mankind are prone to vicious habits and depravity, which frequently gain a temporary countenance from fashion; but among cultivated minds

their reign is short ; a sense of propriety will ever bring such minds back to reason and consistency.

‘ To check the progress of this vagrant vice is the duty of every man who is a friend to truth and propriety, and it has frequently been attempted with good effect. But it seems to have been reserved for the author of the *Essay* under review, to sit down deliberately to encourage depravity. As well might he, in seeming earnest, recommend to men of affluence and education, to live in huts and wear sheep-skins ; go unwashed and uncombed ; eat amidst nastiness, and sleep among filth ; recommend a system of slovenliness and neglect within as without their habitations. No intricacy of composition, nor high-varnished finishing, will ever, it is hoped, be able to establish, even for a day, such a system of depravity.’

And thus an admiration of the picturesque—an attribute peculiar to the walks of nature, to the God of nature—is wickedness ! Surely never did the extravagance of anger, aptly styled a short madness, proceed so far.

In page 163, Mr. Price, a gentleman of fortune, and whose estate is very distant from London, is supposed to have ‘ made his studies at Mile-End, Hackney, and Islington !’ Mr. Price having observed that Mr. Brown had not a painter’s eye, our author retorts—

‘ Can any verbal censure reach a mind capable of dictating this passage ? Would the corporal punishment inflicted on Regulus be too severe for any man capable of loading the memory of another with so much malevolence ?’

‘ His eyelids—
—————
—————

‘ See the lines at full length ! in page 267 of the *Essay* on the Picturesk.’ p. 165.

In page 173, men’s eyes are ‘ vitiated by paintings !’—a strange compliment from this gardenist to his employers, most of whom we suppose are men of taste, who have collections of paintings. Mr. Price, page 187, writes ‘ puerile chapters ;’ and in a note the gardenist says—

‘ We know not the years he has numbered ; but this chapter, at least, may well be supposed to have been written between school and college. He may truly say with Miss in her Teens, “ I want—I know not what I want.”’

Nor must we forget the ‘ *we*’ always used by this author in both his books,—an important affectation where the work is not produced by a society. Mr. Price having remarked that the canals or rivers of improvers look as if scooped out by a huge iron crescent, our author, with his usual perversion of meaning,

meaning, says (page 200), 'Whether it happens to take the likeness of a *serpent*, an *immense iron crescent*!—or a *fool's-cap*!' Does it fit? And from the next page we learn that Mr. Price has never seen a bleach-field! Mr. Price having compared Mr. Brown's works to a *proser's* conversation, our author, quite *at a fault*, bursts out thus,—

'Taayo! taayo! pretty creature! and is this the mighty foe!!! Let us pursue the high-bounding brocket—elevated creature! and trace the few remaining footsteps of this disdainful animal; exquisite creature!—see it safe off the ground; and then return to its favourite retreat, to explore its inward recesses.' p. 218.

The reader will also be entertained with the note, p. 223—

'We here speak more particularly of the works of the *ragged master* and his followers. Lo! the tatterdemallion figure of SALVATOR, by himself! The raggamuffin was knocked down, the other day, by Christie. If we were disposed to speak, with the same virulence, of painters, as our essayist has spoken of improvers, we might say here, that, if Salvator the Ragged had wanted either eyes or hands, "it would only have been a private misfortune; and partial evil universal good." See the Essay, p. 263, or this Review, p. 165.'

And, page 235—

'What follows the last quoted passage, as if with it the author had *spit his spite*, is more rational and dispassionate,—is not loaded with malevolence, clogged by ignorance, or disgraced by insolence. It meets, in great part, our own ideas.'

Sublime plurality!

From pp. 256 and 261 we learn that the invention of landscape-painting was a mere accidental circumstance. Was not landscape-gardening so likewise, Mr. Candor? and a late invention not tried by the voice of successive ages? That the Greeks were strangers to *improving* ground, is at least no argument in its favour:—but in works of art they gave more *force* and *expression* to nature, as well as ideal beauty;—the drapery was loose and unconfined,—there was neither wig nor coat. They always added to the picturesque instead of detracting from it. By the way, this author always spells *pictureesk*, perhaps from hatred of the very word which he wishes to make ugly.

Any further remarks on this subject we shall reserve till the books of Mr. Repton and Mr. Price pass under review.

Sermons preached before the University of Cambridge. By James Fawcett, B. D. Fellow of Saint John's College, and Lady Margaret's Preacher. 8vo. 5s. Boards. Cadell. 1794.

THE pleasure we received from a detached specimen of this preacher's abilities induced us to expect still greater from the contents of this volume,—nor has our anticipation been disappointed. Considering the audience before whom they were delivered, these sermons possess an uncommon portion of merit. So far from its being difficult to fix upon an extract which may set them off to advantage, the difficulty is rather to determine where the preference should be given. If any defect remain to be noticed, it seems to be some want of vigour.

The subjects discussed are as follow:—The connection between the internal evidence of religion and its external proofs,—the Jewish dispensation preparatory to the Christian,—the evidence in favour of Christianity, which is derived from the prophecies delivered by Jesus Christ,—the evidences of Christianity sufficient,—the effects of Christianity beneficial,—on the reception of the mind of Christ,—the redemption of man universal,—the excellence and importance of the holy scriptures,—the vices of Christians detrimental to the general interests of religion,—on the duty of example in matters of indifference,—on the government of the thoughts,—on the commission of small faults,—the danger of assuming the appearance of vice,—and a sermon on Rom. iii. 8.

In the sermon on the sufficiency of the evidence of Christianity, we meet with the annexed observations—

‘ Christianity was originally established in the world by miracles and prophecies ; but to us, the proof, that those miracles were really wrought, and those prophecies delivered, must at last depend on the validity of human testimony.

‘ The proofs, arising from the clearest testimony, cannot indeed be more than probable : but probability admits of very different degrees, from the lowest possibility to the highest moral certainty. The evidence of revelation is confessedly no more than probable ; to determine its sufficiency, we must examine the measure of that probability, with which it is attended.

‘ Now history contains many facts which the most scrupulous sceptic will not deny ; but it scarcely contains a single event, which is supported by proofs in any degree comparable with the weight of evidence, that has been transmitted to us in favour of any one among the public miracles performed by our Saviour and his apostles.

‘ We

‘ We will instance the resurrection of Christ. The number of witnesses is thus represented by St. Paul. He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; after that he was seen of James, then of all the apostles. And last of all he was seen of me also.

‘ What is there short of impossibility, which the concurring testimony of so many competent and impartial witnesses would not establish?

‘ That they were not deceived themselves, we have the most ample security, both in the temper of the men, the obstinacy of one, the enmity of another, and the incurable slowness of all; and also in the nature, number, and variety of the circumstances, under which their Lord appeared unto them; he conversed with them, ate with them, and wrought miracles before them; they saw him separately, and together; in the garden, and on their journeys; at Jerusalem, and in Galilee, in the calm of religious assemblies, and in the hurry of their secular employments.

‘ That they would not attempt to deceive others, is equally clear from their situation and character. What probability is there, that a set of ignorant, despised, and dispirited men, would undertake to correct the opinions of the learned, and oppose the power of the great? that they, who had weakly deserted their master, when living, would boldly revive his authority and doctrines, when dead? that they, who had been so cruelly disappointed in their rude expectations of a temporal kingdom, would suddenly conceive the extensive and refined idea of a spiritual and universal dominion?

‘ Even on the supposition of its truth, the rapid success of a religion, so unwelcome to the prejudices, and so unfriendly to the vices of the world, can be accounted for, only from the interposition of an over-ruling providence; on the supposition of its falsehood, its success can be accounted for on no principles.

‘ A fact, which was supported by such incontrovertible testimony, and followed by so many important consequences, which cannot be explained without admitting its reality, may surely be assented to with implicit confidence.

‘ The only contrary evidence, which was ever produced, is the vague and inconsistent report of the soldiers, who had been stationed to guard the sepulchre. But the authority of the apostles and other disciples will suffer little from the contradiction of a set of men who could not possibly be certain of what they so boldly affirmed; and who must have been guilty, either of a wilful falsehood, or a shameful neglect of the rules of their profession.

‘ Let the credit of these men be incontestable, to what does their deposition really amount? that they themselves slept, and that the body of Jesus disappeared: but whether the resurrection were real, or only a contrivance of the disciples, was impossible for them, in their acknowledged situation, to determine.

‘ Thus

‘ Thus all, that the art or malice of the enemies of Christianity could oppose to the credibility of a fact, on which its existence depended, is the contemptible evidence of men, who appear from their own relation, unable to judge, and unworthy to be believed.

‘ A single clear and well established miracle is to reason a sufficient proof of the divine interposition. But the Christian miracles were numerous and undoubted; they were wrought by plain simple men in defence of a religion, which was despised by the learned, and opposed by the powerful; they were wrought in the presence, and on the persons of enemies; the truth of most of them was never denied, and the falsehood of not one of them was ever proved.

‘ To the miracles performed in support of Christianity must be added that wonderful series of connected prophecy, which was conducted with such consummate wisdom, that every age of the world affords some proof of its reality; and even the unbelieving Jews, at the same time that they bore witness to its genuineness, and acknowledged its application to the Messiah, whom they expected, did also themselves contribute to its exact completion, in the very person whom they opposed.

‘ Such is the argument from testimony in favour of Christianity—we can scarcely conceive it possible to exist in greater strength: yet both the testimony of the Jews and that of the apostles is in the present case supported also by another evidence of the most unsuspicious nature, the evidence arising from the uncontrollable order of events. The wonderful success of the apostles confirms to us the truth of miracles: the unexampled sufferings of the Jews evince the reality of prophecy.’ P. 90.

It is added—

‘ Nor is this all. These very events are also the accomplishments of predictions delivered by Christ himself; and supply us therefore, when considered in this view, with a further and distinct proof of his divine mission. There is likewise another series of events no less extraordinary, which concurs in leading us to the same conclusion. For the Mosaic dispensation itself, and the whole history of the people, among whom it took place, is one perpetual miracle preparatory to the introduction of Christianity.

‘ These things evidently surpass all the measures of human power and contrivance: and if we believe, that there is a God, whose providence directs the world, we can never believe, that he would permit so great a part of his government to bear so strong and uniform testimony to any other cause, than that of religion and of truth.’ P. 97.

We could with pleasure augment our citations, would our limits permit the indulgence.

*Memoirs of the Life and Writings of the Abate Metastasio.**(Concluded from Vol. XVI. Page 246.)*

THE opinions of Metastasio on the subject of music will, we presume, be particularly acceptable to many of our readers—

‘Airs which are stiled *bravura*, of which you condemn the too frequent use, constitute the whole force of our music, which is trying to detach itself from poetry. In such airs, no attention is paid to character, situation, feeling, sense or reason; and merely ostentatious of its own power of imitating violins and nightingales, it has only been able to communicate that pleasure which arises from surprise; and of acquiring the same applause which is justly bestowed on a rope-dancer, or a tumbler, who is able, by tricks and dexterity, to surpass common expectation.’ Vol. ii. p. 318.

‘We are, therefore, perfectly agreed in regarding music as an ingenious, admirable, delightful, enchantress; capable of producing wonders by herself, and, when accompanied by poetry, and willing to make a good use of her immense riches, able not only to awaken and express her imitations, but to illustrate and enforce every emotion of the human heart.

‘But at the same time, may we not agree to confess, that, at present, the professors of this charming art, are guilty of enormous abuses; making a senseless use of their seducing powers of execution, out of time and place: often imitating the fury of a tempest, when they ought to express the tranquillity of a calm, and the riotous joy of the *Bacchæ*, instead of the humble grief of the *Troades*, or *Supplicants*. Hence, the bewildered audience, affected at the same time by passions in the music, so opposite to those of the poetry, which, instead of assisting, confound each other, can follow neither; but is reduced to the more mechanical pleasure which arises from harmonical proportions, and the compass and agility of a wonderful voice.

‘I could forgive a composer such an intolerable abuse, if the resources of his art were few; nor would the impatience for displaying those few resources on all occasions be so strange; but, as there is no human passion which cannot be feelingly expressed, and marvellously embellished by this beautiful art, in ways innumerable, why should such wanton insults upon reason be suffered? Now you see, sir, that I am equally partial to music with yourself; and however I may detest the present dramatical music, I only mean to speak of our own modern artists who disfigure it.’ Vol. ii. p. 322.

‘A voice diminished, in eternal motion, and, consequently, weakened by arpeggios, trills, and divisions, may well afford that
pleasure

pleasure which arises from wonder, and ought to be preceded by a syllogism ; but never that proceeding immediately from the natural and vigorous impressions of a clear, firm, and robust voice, which affects our organs of hearing with equal force and delight, and has the power even to penetrate the soul. I have had, and many others may have, an opportunity, by a small specimen, to judge how enormous a difference there is between these two manners of singing. The singers of the pontifical chapel, though from their childhood educated in the modern school, when they are admitted in that choir, are obliged rigorously to abandon all the applauded embellishments of common singing, and to accustom themselves, as much as possible, at so late a period, to swell and sustain the voice. Now the celebrated *Miserere* itself, which has ravished me in extatic pleasure, and internally moved me, as sung at Rome, beyond any other music I ever heard, has only fatigued and wearied me, when executed at Vienna, according to the most excellent style of the present times.

‘ I have imagined, sometimes, that our ecclesiastical chant might give us some idea of the ancient ; considering, that about the end of the sixth or beginning of the seventh century, when St. Gregory regulated the music of the liturgy, the public theatres were open ; and it appears to me natural, that whatever music was composed at that time, would be tinged with the reigning style. But besides the barbarism into which the theatres, as well as other things, were then sunk, what performers could be found now, that are able to execute it, if it is impossible for our singers to sustain a *maxima*, though they can run thirty-two semiquavers in a bar ? ’ Vol. ii. p. 405.

Metastasio appears to have been more conversant with morality than politics—

‘ All the pretended protestations of good faith, are now only used to deceive and impose on the credulous simplicity of us the poor prophane, and are of no more value, than the protestations of servitude and obedience, which we every day indiscriminately use in mere civility.

‘ Now it seems to me, as if it would be no difficult task to demonstrate, for the interest of society, and even of these false reasoners themselves, that, the useful is constantly inseparable from the honest, particularly in the conduct of grave and public affairs. And I feel the truth of this axiom so forcibly, that I should not despair of proving it to any one, not wholly initiated in political mysteries. What, for example, should we have to oppose to any one who reasoned in the following manner ? An artful and insincere minister, would find it impossible to conceal his fraudulent character, from the very nature of falsehood, which is so incompatible with an infinite number of circumstances belonging to truth, that if they were capable of being masked, it is impossible for them all to be foreseen by the human mind.

'A minister detected in falsehood, injures his prince, the public, and himself. He injures himself, because a prince of moderate understanding, will never confide in a minister for operations which can be effected by other means. The spur for serving him well, and the bridle for not betraying him, would no longer subsist. He will injure public affairs, as he will have more chicane to guard against: for every one will think himself authorized to cheat a knave. And he will likewise injure them from his want of weight and credit, which will retard their course, and sometimes totally stop all treaty. Contracts will either not be made, or if concluded after a long and tedious negotiation, the business will be transacted with a veteran negotiator accustomed to sell brass for gold. And, finally, it will be mischievous to his prince, not only from the difficulty of treating above mentioned, but because it is very natural for the fraudulent dealings of the minister, to be the consequence of orders received from the prince. A discredit which will operate in the same manner upon other princes, as the minister's bad character upon other ministers.' Vol. ii. p. 43.

'With respect to this part of the world, literature of every kind is a merchandise for which there is no vent; and the physical reason for it is, the enormous and ruinous military system, which obliges the sovereigns, whether they will or no, in order to defend themselves from each other, to impoverish both themselves and their subjects. And as there is no other road by which individuals can expect advancement, so princes would be thought reprehensible curators of the public security, if the least part of that revenue were appropriated to the honour of Minerva, which is hardly sufficient for the expences of Mars. And this too indisputable truth, is the clear solution of innumerable problems, my dear Sig. Martorelli, which appear inexplicable. Vol. iii. p. 110.

The particular occasion of the following letter does not appear,—it seems to the biographer to be more applicable to the present period than to that in which it was written.

'The strange and universal ferment in which sacred and profane things are now thrown, throughout the known world, affords little hope that the crisis of its termination is near at hand. The fire has long been burning in secret, but the fuel is weak, and the humours are too heterogeneous to produce an equilibrium. The object of those who might give us repose, is innovation, not tranquillity. Hence, to regulate and reduce to order the enormous confusion of so dark a chaos, seems to want nothing less than omnipotence, which needs only say, *fiat lux*, for light to appear. I hope these gloomy thoughts proceed from the vice of my own temperament, and a natural propensity to deplore the present, and exalt the past. But it is very certain, that all great revolutions and changes of ancient

cient systems, (even if it were certain that posterity would be benefited by them) are ever fatal to the unhappy mortals, who are condemned to be spectators of the conflict.—Vienna, 1767. Vol. iii. P. 34.

We shall conclude this article with the poet's own ideas on the subject of publishing the private correspondence of individuals,—premising at the same time, that, although we deem his sentiments to be equally just and delicate, we think that his objections are perhaps less applicable to his own letters, than to almost any other publications of a similar nature. Metastasio is never to be seen in undress. On hearing that a female correspondent intended to publish his letters, he says—

‘ Proceed to implore her to spare me the mortification of seeing in print, as she intends, any of my familiar letters. The public merits respect from all, and particularly from myself; nor can I have the courage to expect from it that indulgence with which I am honoured by my friends. The major part of my letters having been written in haste, were never read by myself, and God knows how many repetitions, trivialities, and negligences, I should be condemned to blush for. I have sufficient motives to fear for my most laboured works; and I beg of her not to encrease the number of those fears unnecessarily. Unite, therefore, your friendly solicitations with my own, to prevail on this lady, my protectress, not to put her design in practice,—tell her that it would be an insult, not a favour, to oblige an honest man to quit his bed-room and expose himself publicly, in his night-gown and slippers.’ Vol. iii. P. 37.

We are nevertheless obliged to acquiesce in the opinion of his best Italian biographer (the abate Cristini), who says ‘ that the letters of Metastasio will do honour to all Italy, while they discover his most intimate attachments, his most secret thoughts, his favourite opinions, and the history of a man who was *all heart, and all virtue*.’ His criticism on the rules of Aristotle, on the Greek drama, and on the comparative merit of celebrated poets, ancient and modern, evince an extensive knowledge, sound judgment, and cultivated taste. In doctor Burney, Metastasio has found a translator, qualified to do justice to the peculiar spirit and delicacy of his style and sentiments. He appears to have suffered little from his change of dress. In the connecting narrative, the merit of the biographer is equally conspicuous:—it is concise, elegant, and judicious.

Look

Look before you Leap; or, a few Hints to such Artizans, Mechanics, Labourers, Farmers, and Husbandmen, as are desirous of emigrating to America, being a genuine Collection of Letters, from Persons who have emigrated: containing Remarks, Notes, and Anecdotes, Political, Philosophical, Biographical, and Literary, of the present State, Situation, Population, Prospects, and Advantages, of America; together with the Reception, Success, Mode of Life, Opinions and Situation, of many Characters who have emigrated, particularly to the Federal City of Washington. Illustrative of the prevailing Practice of Indenting, and demonstrative of the Nature, Effects, and Consequences, of that Public Delusion. 8vo. 2s. 6d. Row. 1796.

SINCE the long and sanguinary contest which terminated in the independence of America, that country has rapidly attained a degree of improvement and importance which can only be attributed to the united and beneficial influence of peace, industry, and freedom.

The harassing wars and expensive governments of Europe have given all the brilliancy of contrast to these advantages: they have also been industriously and loudly proclaimed by the new race of patriots who have sprung from the stock of the French revolution.

In computing the weight of these testimonies, some (perhaps considerable) deduction should be made on the score of enthusiasm or discontent. To an unprejudiced observer, the state of American society will probably not seem to have approached the civilisation so grateful to the mind of a liberal European; and there is little doubt that, by ignorance or design, exaggerated prospects of transatlantic opulence have been presented to the farmer and the artisan.

To correct these extravagant notions by giving a true account of the policy, manufactures, and agriculture, of America, and thereby to check the inclination of those of our countrymen who may be desirous to emigrate thither, is the professed design of the production before us, which contains much general reasoning not unworthy of attention, and many facts too important not to awaken prudence.

After stating various motives by which different descriptions of people have been induced to quit this country for the American continent, the author proceeds to make the following interesting remarks—

‘ There is, however, one class of individuals, who, perhaps, may not find themselves so much included in the foregoing observations, as to be induced to combat the spirit of emigration. The farmer,
the

the cottager, and the labouring husbandman, may suppose, though America by these accounts, appears far from being adapted to the permanent interests of the mechanic and artizan, yet as the staple commodity of the country is land, and the farming interest appears to be particularly attended to : America must be a situation the best of all others, to suit our occupations, and the most likely to procure us the comforts and enjoyments of life. There is a something so plausible in this insinuation, and so much pains have been taken by American speculators to propagate this delusive doctrine, that perhaps it will be no easy task to controvert it : and were it not that both fact and evidence deduced in the following letters, incontrovertibly support an opposite opinion, the publisher, however he might regret the error of his credulous countrymen in private, would not have attempted a forcible dissuasion in public ; but having always entertained the strongest regard for the agricultural interests of his country, and not being so blinded by the speculative advantages of commerce, as to lose sight of the good old English maxim, the "farming interest is the strength of the nation," he hopes he shall stand excused for addressing a few particular observations to the labouring husbandman and the industrious cottager.

‘ That the present cleared parts of the American continent are tolerably settled, and in some places thickly settled, is generally allowed,—and the warmest panegyrist upon emigration, do not advise the English husbandman to extend his agricultural adventures beyond the purchase of uncleared land : places and situations to which, though the current of population has not yet reached, it is evidently tending, and where the prospect of a few years presents a happy recompence for labour, and an advantageous remuneration for persevering enterprize. It is to be lamented that the imperious behaviour of the rich landholders in England, and the oppressive custom of monopolizing farms, affords but too specious a pretext for the American puffer, and renders the prospect of uncleared soil, to be bought at a cheap rate, somewhat fascinating to the adventurous farmer. The expectation of a neighbourhood arising as it were around him, the hope of independance, and the projects of agricultural improvement, all conspire to prompt the delusion, and to rivet the charm. But let us for a moment examine this boasted road to happiness and independance, let us weigh well this celebrated adventure of uncleared land, and soon will the fallacy appear, and the event stand exposed to the eye of reflection, replete with all the complicated horrors of disappointment and distress.

‘ The farmer and the husbandman need not be informed, that there are many parts of this island which remain impregnable in obstinate sterility to the most laborious efforts, and acute experiments of agriculture ; and which, after immense expenditure and repeated trials, can never be rendered either profitable or useful. The history of enclosure, and that best of all instructors, the dear bought

bought experience of some of the first farming families in England, supply so many instances of this truth, as to render illustration needless. Rocky, sandy, and swampy lands, are seldom or never reduced to a state of fertility, let manure be ever so plentiful, or carriage ever so cheap. The improvement of barren or waste land is an undertaking much beyond the attempt of the common farmer; the expence is enormous, frequently exceeds the expected profits, and in many cases, the fee simple of the inheritance: if at all undertaken, it can only be by men of independent fortunes, who having no immediate calls for their superfluous cash, employ it very laudably in attempts of improvement, and experiments of husbandry.—In many instances the enterprize proves unsuccessful, in a variety of others it is abandoned from the attendant expence, and never prosecuted to maturity; and even where it is ultimately crowned with success, the primary improver seldom derives an adequate advantage, and either a fresh occupant or another generation reap the profits of his industry and skill. If such are the consequences of barren, waste, and uncultivated tracts of soil in this country, where they are generally joined with other improved or cultivated lands, where labour is proportionably cheap, and no want of husbandmen is experienced; what must be the case on the continent, where large and immense tracts of uncleared land extend for miles contiguous to each other, where hands for cultivation are extremely scarce, and the price of labour extravagantly dear? P. xxiii.

These remarks are sufficiently pertinent to be recommended to the consideration of the class of the community to whom they are addressed. The body of the pamphlet consists of letters from various persons who visited America in quest of better wages as artisans, and a form of government more suitable to their political notions than that of England. Granting the letters to be genuine (which, from the air of the publication, does not seem doubtful), they contain a very affecting detail of the hardships and disappointments of the adventurers by whom they were written.

Our readers have probably seen in the public prints many accounts of the magnificence of the new federal city, Washington, which is intended for the seat of the American government. The following extract of a letter written by a *déviant* member of the London Corresponding Society, and who quitted this country from political considerations, will give a less grand idea of the future metropolis of the United States—

‘ I have likewise orders for pumps at the city of Washington so called; I have been there, but was never so surprised in my life, for there is (*are*) not twenty finished houses in the whole place. The rest are miserable hovels, similar to brickmakers huts in England.

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This

This place is not in the state of forwardness represented, neither will it be this age, at the rate it goes on, for there is (*are*) not above a hundred men employed in the different works. The rascally historians of this country by their ignorant or wilful misrepresentations, are in a great measure guilty of murder, as by their means, it is the grave of thousands of Europeans. I am convinced from what I have seen, that most persons who have emigrated from Britain, would gladly return, if any reformation was to take place.' p. 77.

The assertions in this extract are confirmed at large by several letters from other persons, in which the misrepresentations of those who have written accounts of America are treated with much (and, if the fact be true, deserved) asperity.

Publications like the present certainly come into the world with a suspicious character, as to the motives that produce them:—of this objection the author seems aware, and concludes his pamphlet with sentiments which, if not the offspring of real candour, prove him to be no mean adept in the science of plausibility.

'With party, the author of this publication has nothing to do; he respects good men of every description, and his exertions are directed solely to the extension of truth. He cannot but however express one wish, that in all polemical disputes, reason might have more influence, and less credit be given to the passions.

'By the rule of reason he has endeavoured to write, how far he has succeeded he leaves the public to judge. Those who approve of his production, and are friendly to its principles, he trusts will recommend it upon the same grounds which induced him to compile it, universal philanthropy, and the happiness of his country. With the United States of America he has no private quarrel,—he respects their government, and admires many of their leading characters; he also loves his own country, and is anxious for its prosperity and peace: and his principal inducement to complete this production, was a firm conviction, that those who entertain delusive ideas of American happiness, will never prove useful or patriotic citizens of Britain; and that those who after emigration, experience their error, and discover their delusion, can never prove useful or contented citizens of America.' p. 144.

According to the credit which may be thought due to the documents in this pamphlet, the public will form their opinion on a very important subject. The spirit of political discontent, however, naturally excited by some serious imperfections in the practical administration of our own government, does not appear likely to be soothed or allayed by an *experimental* preference of the American system. The farmer, the tradesman, and the labourer, may also probably deem a distant and
dubious

dubious prospect of advantage but a poor exchange for the comforts and connections of their native soil,—and, though pressed by the inconvenient weight of taxes, will perhaps imbibe a little of the philosophy,

‘ Which makes us rather bear the ills we have,
Than fly to others that we know not of.’

The Works of the late Professor Camper, on the Connexion between the Science of Anatomy and the Arts of Drawing, Painting, Statuary, &c. &c. in Two Books. Containing a Treatise on the Natural Difference of Features in Persons of different Countries and Periods of Life; and on Beauty, as exhibited in Ancient Sculpture; with a new Method of Sketching Heads, National Features, and Portraits of Individuals, with Accuracy, &c. &c. Illustrated with Seventeen Plates, explanatory of the Professor's leading Principles. Translated from the Dutch by T. Cogan, M. D. 4to. 1l. 1s. Boards. Dilly. 1794.

THE French translation of this book we have mentioned with applause on a former occasion; but the present publication had accidentally escaped our notice. We are glad to see this valuable work in an English dress; for to artists and connoisseurs, and all who wish to attain just notions of the fine arts, founded not on theory, but on the grand radical principles of nature, a more interesting treatise has not yet appeared.

Dr. Camper illustrates with mathematical precision the natural difference of features in persons of different countries and periods of life, the expression of the passions, and the outlines of antique beauty,—and presents a new method of sketching heads, national features, and portraits of individuals, with accuracy. For the rules, we must refer to the work itself, as they are only to be understood by references to the plates,—and must content ourselves with some extracts which do not require that assistance.

The translator thus begins his Preface—

‘ That an intimate connexion subsists between the different branches of the arts and sciences, by virtue of which the one elucidates or reflects a lustre upon the other, is a truth that has never been litigated. The artist, whose attention is solely confined to one particular object, and whose knowledge is as circumscribed as his employment, may become expert in the mechanic, or operative part of his occupation, but we are not to expect from him any considerable improvements, or peculiar indications of taste; nor will

he be qualified to propose rules, by which others might be taught to excel.

‘ To none of the fine arts are these observations more applicable than to those of painting and sculpture ; for none require a larger compass of knowledge, or a deeper insight into nature, if the artist means to carry the profession farther than the mechanic delineation of an object that is immediately before him.

‘ As the painter or statuary, who has made the human figure the peculiar object of his study, has doubtless given the preference to the most interesting and the most sublime department ; so it must be confessed, that he has chosen the most difficult and comprehensive. This branch demands great extent of historical knowledge, an intimate acquaintance with national characteristics, great attention to the diversities occasioned by progressive years and peculiarities of sex, observance of the effects produced by the passions upon the human frame, in their various combinations and different degrees of force ; superadded to such a knowledge of anatomy as shall enable him to delineate the general situation of the muscles in a placid and inert state, their action in varied positions, and their influence in describing every emotion or passion of the mind. It is also the branch most exposed to the severity of criticism ; as grosser faults in the representation of the human form are readily detected, and as numbers, presuming that they have a complete model in their own persons, or competent knowledge from their intercourse with their species, affect the refined connoisseur, and attempt to support the character by searching for minuter blemishes.

‘ The delineation of different animals does not require an equal extent and variety of knowledge ; and those who have made this branch their principal study, have in general confined themselves to close imitation ; yet the ill success of many painters in this department, the few masters comparatively who have acquired celebrity, and the very few whose works are exempt from gross imperfections, too clearly indicate that there are latent difficulties, which it is not in the power of mere imitation to surmount ; and also that the address acquired simply by attention and practice in the delineation of one particular species, has rather been an impediment than an aid, in attempts to delineate animals of any other species.’
P. iii.

Dr. Cogan proceeds to observe that the importance of osteology and neurology is in this treatise for the first time displayed to painters and connoisseurs. From a note, page xiii. we learn that professor Camper died at the Hague in the year 1789.

The author's Introduction follows, from which the subsequent extract may serve as a specimen—

‘ I have

‘ I have examined the works of Natter, Mariette, and the cabinet of the duke of Orleans ; and in all of these I have remarked manner, and also a deficiency of that *tast* which it is the object of these works to inspire. Even Winkelman is destitute of it in execution. So difficult is it to catch the spirit of the antients, as long as the causes of their excellencies are not investigated, and reduced to principles.

‘ Although Albert Durer was in reality a great master (and when we advert to the age in which he flourished, we must allow him to have possessed extraordinary merit) yet he has laid the foundation of a bad taste, which has diffused itself all over Europe, not excepting Italy ; and which continues to exert its pernicious influence ; as is manifest from Lomazzo, who follows him implicitly, excepting in the doctrine of musical harmony being applicable to painting. It is also obvious that Lomazzo has consulted *Pomponius Gauricus de Sculptura*, and Dolce, as well as A Durer. Blind at thirty years of age, this man was obliged to seek a subsistence by his writings. Hence his numerous publications ; most of which treat upon the same subjects. With what perspicuity he defines the beautiful ! *Il bello per così dire, non è bello, che per la sola sua bellezza.* “ The beautiful, so to express myself, is merely beautiful by its own beauty.”—How extravagant !

‘ To return. I must further remark, that the excellent prints from the works of Rafael, Poussin, Titian, and Pietra Testa, pleased me much better than the finest pieces of Rubens or Van Dyck ; in both of which, the divisions of Albert Durer, and the imperfections of his oval were very conspicuous. This is particularly the case in the painting of the Holy Virgin and Child, in the celebrated gallery at Dusseldorp ; which is in every other respect an excellent performance.

‘ By frequently modelling in clay, after the finest heads of antiquity, I learnt that Albert Durer, by looking at the object with both his eyes, had made them too broad ; and I also learnt that a painter, to excel, must be a proficient in modelling as well as in drawing. This will best enable him to form a genuine idea of the real form of all objects. A knowledge of optics is also requisite ; as has been fully proved in my Inaugural Dissertation.

‘ In a separate chapter, on the constituent beauty of forms, I shall hereafter show how much depends upon avoiding a defective manner of viewing the object which is occasioned by the refraction of the rays of light. In order to succeed, it is also necessary to attend to the excellent rule of Lysippus ; *i. e.* to make the head somewhat less, the body more slender and delicate, than they really are, and they will be represented to greater advantage than by the most scrupulous exactitude.

‘ When I gave lectures in the public college at Amsterdam, as professor of anatomy, I found, by comparing bodies of various ages

that were brought to me for dissection, that the oval was not calculated for the delineation of the features with any degree of accuracy or expedition. With this idea I sawed several heads, both of men and of animals, perpendicularly through the middle; and I was fully convinced that the ball of the head forming the cavity destined to contain the brains, was in general very uniform; but that the position of the upper and lower jaws was the manifest cause of the most striking differences. The same observation may be extended from quadrupeds down to the finny race: and it has suggested hints sufficiently numerous to form a separate treatise.

The above examination has also enabled me to discover whence those changes arise which progressively take place in our features, from infancy to the most advanced age. But I still was unable to explain in what manner it was that the Greeks should have acquired, at a very remote period, that singular and dignified expression which they gave to their figures; and which I have never seen perfectly equalled. I perceived, moreover, that in the copies taken from these, the facial line did not differ from our own. This will appear by comparing the 5th figure of Plate X. (which is the head of Augustus Cæsar, engraved by Dioscorides) with the first figure of the second plate.

Having contemplated the inhabitants of various nations with greater attention, I conceived that a striking difference was occasioned, not merely by the position of the inferior maxilla, but by the breadth of the face, and the quadrangular form of this maxilla. This idea was confirmed by contemplating a considerable collection which I afterwards made of heads, that acknowledged various countries for their parents; or of exact copies from them. Exclusive of several skulls of my countrymen, and of the adjacent nations, I possess two of English negroes (the one was a young person, the other advanced in years)—the head of a female Hotentot,—of an inhabitant of Mogul,—a Chinese,—a youth of Madagascar,—a Celebean,—and finally, the cranium of a Calmuck; that is, of eight different nations.

When I was at Oxford, in the year 1786, I also took a sketch of the lower jaw of a native of Otaheite, that had been brought over by captain King. I have never been able to obtain possession of the cranium of a native American, nor even of an Anglo-American, which has, however, some peculiarities that were pointed out to me by that celebrated artist Mr. West; of which, as he was born in Pennsylvania, he was the best qualified to judge. Their face is long and narrow; and the socket of the eye surrounds the ball in so close a manner, that no space is allowed for a large upper eye-lid; which is so graceful to the countenance of most Europeans.

When in addition to the skull of a negro, I had procured one of a Calmuck, and had placed that of an ape contiguous to them both,

both, I observed that a line, drawn along the forehead and the upper lip, indicated this difference in national physiognomy; and also pointed out the degree of similarity between a negro and the ape. By sketching some of these features upon a horizontal plane, I obtained the lines which mark the countenance, with their different angles. When I made these lines to incline forwards, I obtained the face of an antique; backwards, of a negro; still more backwards, the lines which mark an ape, a dog, a snipe, &c.—This discovery formed the basis of my edifice.' p. 5.

The two first chapters relate to national features, and the shape of the human head. In chapter III. Dr. Camper thus proceeds—

'The assemblage of craniums, and profiles of two apes, a negro and a Calmuck, in the first plate, may perhaps excite surprise. The striking resemblance between the race of monkeys and of blacks, particularly upon a superficial view, has induced some philosophers to conjecture that the race of blacks originated from the commerce of the whites with ourangs and pongos; or that these monsters, by gradual improvements, finally become men.

'This is not the place to attempt a full confutation of so extravagant a notion. I must refer the reader to a physiological dissertation concerning the ourang-outang, published in the year 1782. I shall simply observe at present, that the whole generation of apes, from the largest to the smallest, are quadrupeds, not formed to walk erect; and that from the very construction of the larynx, they are incapable of speech. Further: they have a great similarity with the canine species, particularly respecting the organs of generation. The diversities observable in these parts, seem to mark the boundaries which the creator has placed between the various classes of animals.

'The proximity of the eyes to each other, the smallness and apparent flatness of the nose, and the projection of the upper lip, constitute the principal points of resemblance; and these are much exaggerated by our modern naturalists, by their heightened descriptions, and embellished plates; but they will immediately diminish in our estimation, if we give attention to the whole body, or minutely examine every part of the head. This will evidently appear by comparing together the different figures of the first plate.

'All the figures in the first, second, and fourth plates are sketched in profile. In this manner the differences may be more easily and accurately investigated. The bones of the cranium may also be the better contemplated as the basis of the features, which are immediately placed upon and under them.

'In each of these figures the greatest accuracy and precision have been diligently studied. For example: an horizontal line has been drawn through the lower part of the nose (see Plate 1. N.)

and the orifice of the ear C.; and the four skulls were arranged with care on the line A. B.; attention being also paid to the direction of the *jugale*, or cheek-bone Q. Fig. 3 and 4.

‘ In order to preserve the true form and relative situations of the parts, I did not view them from one fixed point, but my eye was always directed, in a right line, to the central point of the object, in the manner practised by masons and architects; avoiding the rules of perspective, by which particular parts are always distorted and misplaced. I viewed the object with only one eye.

‘ To facilitate this business, I invented a machine sufficiently large to receive the largest skull. It consisted of an horizontal quadrangular table, upon which was placed a perpendicular frame, that was also a quadrangular. In the laths which completed this frame a number of holes were bored parallel to each other; so that threads could be drawn through them, and be fastened in every direction required. By these I was able to make horizontal, perpendicular, or oblique lines at any convenient distance from each other.

‘ The fore part of the square table is also divided into equal portions, by means of brass pegs, correspondent to the holes made in the upper part of the frame, that lines may also be drawn by means of threads obliquely downwards: thus may the true point of vision be obtained, by placing the eye in such a direction, that the oblique thread may perfectly coincide with the perpendicular one.

‘ The table before me being elevated to such a height that my eye became parallel with the horizontal line A. B. I placed the skulls, by the side of each other, on the table behind the perpendicular threads of the frame. By extending the oblique threads in such a manner as to make them pass over the principal parts, and by means of the perpendicular lines, I was secure of all the points requisite to afford me an accurate drawing.’ P. 32.

‘ The head of the Calmuck is decidedly greater than ours, while their body is small. Besides, they cannot walk perfectly upright, and their knees are somewhat extended in the manner of our porters when they carry a heavy load on their heads. This must render their figure disagreeable in our eyes, who are accustomed to see tall persons 7 or 8 times the length of their heads; whereas this people, the inhabitants of Lapland, of Brazil, and some other countries, are scarcely the length of six heads in their stature. Most of these people sit upon the ground, without using chairs, whence they naturally stoop more; and not only appear shorter, but, according to our ideas, more deformed.

‘ In an European, the inclination of the superior maxilla being the same with that of the facial line, which forms an angle of 80 degrees (see Plate II. Fig. 1.) the nose becomes larger. Should we not

not deem it very ridiculous, if a travelling or philosophic negro, or Calmuck, in describing the particular forms of our features, were gravely to assert, that our midwives, mothers, or nurses, pulled us by the nose during our infant days, in order to give it the requisite length?

‘It is observable, that the inhabitants of these Dutch provinces have very broad heads; that is, broad from O to P. Plate III. Fig. 4. This proceeds from the weak state of the bones during infancy and childhood. Hence it is that our foreheads are frequently high, flat, and broad, while the lower part of the face is small and delicate. Both the upper and lower maxilla are with us extremely small. The hips are broad in both sexes, which occasions a waddling motion, and renders our countrymen less agile than those who have smaller hips. Ancient artists followed in this respect the character of their statue. In the *Farneſe Hercules*, the breadth compared with the depth, is made as 12 to 8½. In the *Pythian Apollo*, it is as 9 to 7. In the *Antinous*, as 11½ to 8½. The proportions of *Alb. Durer* are as 9 to 5. In our females the proportion is as 12 to 7. The Greeks have made it, in the *Venus de Medicis*, as 11 to 8½; that is, they have made the body smaller, thicker, and more rotund.’ p. 62.

The observations on the rules for finding the proportions of the head deserve particular notice—

‘Most of the painters and drawing-masters, who treat of proportions in their publications, take *Vitruvius* among the ancients, and *Albert Durer* among the moderns, as their guides; and to establish their own principles, they repose upon the authority of ancient statues, without paying any farther attention to the human body, or measuring any particular parts of it with care and accuracy.

‘The portrait-painters of the present day, generally describe an oval upon their panel before the person to be painted sits to be drawn; make a cross in the oval, which they divide into the length of four noses, and the breadth of five eyes; and they paint the face according to these divisions to which it must be accommodated, let the proportions themselves be ever so much at variance.

‘I mean not to insinuate that eyes, nose, and mouth, or the curls of a wig, are to be measured with precision, which I have seen done by a celebrated master, and with very ill success; for it is impossible to adapt this mensuration to the panel, because every part has a distinct surface, and cannot be brought upon a correspondent surface on the panel. It is simply my opinion, that every good painter or designer should commence upon the proper basis; that is, should pay attention to the varieties which exist in the skeleton, and particularly in the bones of the head, in national characters, and circumstances of the like nature; and then let him sketch his oval, or any other figure, not according to his own fancy, but according to his model.

‘Perhaps

‘ Perhaps it would not be improper to make use of the ancient method of drawing, which Pliny has ascribed to the daughter of Dibutades of Sicynia, and which is now practised for amusement by persons of fashion ; that is, to trace the shade of any one intended to be painted, by means of a lamp, if the portrait is to be in profile, and then ascertain the precise situation of the principal parts, as eyes, nose, mouth, and chin.

‘ But, in fact, the nicest proportions must in general be obtained by an attention to multitudes, and by imitating the example of Zeuxis, who selected, from a great variety of persons, some minuter graces, which enabled him to compose the proportions that were the most pleasing.

‘ As the skeleton and the cranium served my purpose the best in drawing a head, it has been my practice first to sketch the cranium with as much attention and accuracy as possible ; upon which I afterwards placed the softer parts. This method has been omitted in the present work, as it would have rendered my principal object more obscure and intricate, although it would have enabled me to render my figures much more graceful and pleasing.’ p. 94.

Of the antiques mentioned in page 106, the Bocchus is uncertain, the head being commonly called the Black King ; and Dr. Camper has followed a common mistake of the old medallists, who have put the head of Minerva as that of Alexander the Great on his coins.

The new method of delineating heads cannot be explained without the plate ; but it seems far superior to the received plans.

In the second book, Lecture I. is on the manner of delineating the passions—

‘ The art of painting was, in times the most remote, not only valued as a pleasing, but as a very important art. Aristotle informs us, that the Greeks made it an essential part of their education ; and that it was universally expected of the children of richer citizens, that they should be able to criticise the works of their renowned artists with judgment, and be qualified to furnish their own mansions with taste and elegance.

‘ Their laudable example was once imitated with zeal and success by the inhabitants of this country. In almost every town the citizens of distinction were educated in some knowledge of the arts. We must now lament the change that has taken place in most of the towns which were once the residence of celebrated artists. Your city alone shews itself to be the patron of this amiable sister of poetry ; and its fostering care not only promises every advantage to rising youth, but inspires a spirit of emulation in the bosom of artists themselves, that has been productive of works which reflect an honour upon the country at large.

‘ I will

‘ I will not expatiate upon the excellent lessons and judicious dissertations which have been delivered in this place by several members of our society, as I should offend the modesty of those who are present; but the great attention that has been paid to my feeble endeavours, upon former occasions, manifests the zeal of its members, and their predilection for this delightful art. The approbation with which my attempts to shew the intimate connexion subsisting between the science of anatomy and painting were crowned, have encouraged me to pursue a study which has always been my amusement, and the principles of which I have long desired more deeply to investigate.

‘ In the year 1770, I had the satisfaction of demonstrating before you, with what taste, and with how much certainty, the different features in persons of various ages and nations may be delineated. In the present lecture I shall endeavour to explain to you, in what manner the different passions inscribed upon the countenance may be expressed with the utmost accuracy. But as this science is more refined, so are the principles of it more difficult. They require an accurate knowledge of our make, not merely respecting osteology, or the arrangement of the bones, but also respecting the muscles and nerves, in order to judge with precision concerning the rules I shall propose.

‘ The skilful representation of the passions of the mind, by painting, or by statuary, has been admired from the remotest times. Pliny informs us, that one Aristides of Thebes was the first who delineated with success the various emotions of the soul. Although the arms, legs, and different positions of the body co-operate in the expression of certain emotions, yet the face has always been considered as their principal feat. Cicero terms the countenance the mute interpreter of the heart; and Seneca, who had made great progress in the knowledge of the human mind, justly remarks, that violent emotions, of every kind, cannot escape manifesting themselves in the countenance. To these general observations the ancients have also added, that the eyes are most expressive of these emotions. Pliny, that proficient in all the polite arts, says, “the mind dwells in the eye.” He also knew, that the motions of the eye-brows contribute a considerable share to the ostentive effects.

‘ I must refer you to the treatise of Junius, on the knowledge of the ancients in painting, if you wish to be informed concerning the extent of this knowledge. It is true, the principal performances of their renowned masters are lost; but from the Laocoon alone, we may collect how deeply they had investigated the influence of pain. Not merely does the face, but the arms, legs, in short all the muscles of the body, indicate anguish.

‘ The loveliness of the Venus de Medicis—the dignity of the Pythian Apollo—the deities, male and female, engraved on precious stones—the different masks—the sportive saws, manifest that expression

pression of countenance constituted no small part of the excellency which is so much admired in the statues, paintings, and engravings of the antients.

‘ The fine arts were buried under the bad taste that prevailed during the middle ages, until from the fourteenth century every branch of science began to revive; and in the sixteenth and seventeenth centuries they flourished with such vigour, that Europe seemed to require a pause to rest from the fatigues of producing so many eminent characters.

‘ But to return. Paullo Lomazzo, in his valuable work *Dell’Arte della Pittura*, published so early as in the year 1531, describes the influence of the passions upon the muscles of the face, and still more minutely the different postures and contortions of the body. He relates, that Michelino, a Milanese artist, had painted two peasants, and two country girls, who laughed so heartily, that no one could look at them without laughing. He tells us also, that to draw laughing features was the great amusement of Da Vinci. But I need not inform you, that, at the period referred to, caricatures were so much the mode, that at length they became disgusting. Leonardo also, who flourished at the beginning of the sixteenth century, very naturally describes, in his immortal work on painting, all the various changes of countenance; but, like Lomazzo, he has chiefly studied the different attitudes of the body. Both these great men seemed more attentive to general effect than to particular features.

‘ To the list of great men who have distinguished themselves in this department, may be added the names of Michael Angelo and Raphael, who seem to have made the different expressions of countenance their principal study. I well remember the astonishment I felt, when I first contemplated the penitence of Peter, painted in one of the cartoons; and who can remain insensible to the anguish of Proserpine, when forced away by Pluto, as it is chiseled-out in stone by Buonaroti!

‘ However, no one has arranged the expressions of the different passions upon the countenance more systematically than Le Brun, who flourished about the middle of the seventeenth century. He has executed this work in so masterly a manner, that every nation has followed his lessons, and copied his examples. The great Buffon alone has ventured to deviate from him: but not with the greatest success. I shall leave every connoisseur to decide whether I be to blame in placing a much inferior value upon his drawings than upon those of Le Brun.’ P. 123.

On the similarity between quadrupeds, birds, and fish, Dr. Camper thus opens his lecture—

‘ The object of the present and following lectures, shall be to shew the great similarity there is between quadrupeds, and the resemblance

semblance of these to birds and fish; and also to indicate a very easy method of delineating all these animals in the most exact manner.

‘ Should my audience deem the undertaking of little moment, or consider the precise form of animals as beneath the attention even of painters themselves, I could justify the design by quoting the laudable example of the ancients. The Greeks, the Romans, and before these the Egyptians, were obliged to pay the most minute attention to every species of animals, not merely as emblems of their different idols, but as inseparable from their sacrifices, races, triumphs, &c. but these could neither be painted nor represented in stone or metal, without the knowledge of what constitutes the beauty and perfection of the animal creation.

‘ The high value in which this art was held by the ancients, will moreover appear from the dog cast in metal, which Pliny informs us, was preserved in the Capitolium, as an exquisite piece of workmanship, with so much care, that the superintendents were threatened with death in case of negligence.

‘ We read also that Myron had formed so beautiful a cow in metal, that it was not only celebrated by the poets, but copied by the most skilful engravers with equal zeal, as a Venus, or any other fine workmanship, of the greatest masters. Count Caylus has this cow engraved on a Cornelian; which is no inconsiderable addition to the cabinet of that celebrated connoisseur. Canachis acquired no less honour by a hart, which he had formed in copper, that appeared so light and swift, that a thread might apparently be made to pass under the feet. Tisicrates is immortalized by his lion; Simon, by a dog; Nicias, by his paintings of several species of animals; and Androcydes, by his skilful representation of fish.

‘ Whoever consults the *Monumenti Antichi Inediti* of Winkelman, and particularly the introduction, will be made acquainted with the high value which, in the present day, is placed upon the lion in the Capitol; the Sphinx in the palace of Borghese; and also the other animals by the fountain Dell’ Aqua Felice.

‘ The horse has excited still greater ambition. I shall not mention the story of Apelles, nor of his follower Lyfippus. Their successor Calamis obtained such renown for his horses, that he is not only celebrated by Pliny and Cicero, but Ovid has immortalized him in his verses. Pliny says, that he was unrivalled in his representation of cars drawn by two or four horses, notwithstanding that Lyfippus, and his disciple Euthycrates, had distinguished themselves in this department.

‘ The valuable cabinet of Stofch manifests how great a master Aspasia was in the engraving of horses. Hylus has also excelled in steers, and Lucius in horses.

‘ Many triumphant cars, with four horses abreast, are represented in

in *basi-relief*, and engraved on precious stones, in a manner that exceeds all imagination. They are mostly represented with two, and with four horses. I have never seen them with ten; though Nero introduced hunting with this number. In the cabinet of count Caylus, there is an engraving, on cornelian, of a conqueror with twenty horses by the side of each other, which can be minutely distinguished, and of exquisite beauty.

‘It would be endless to enumerate all those who have acquired celebrity by depicting of animals. Let me recommend to you the catalogue of ancient artists, arranged with so much judgment, by Franc. Junius. This will inform you of the number of artists, who have acquired immortal fame by their representations of various animals.

‘We will now direct our attention to those great masters that were your immediate predecessors, whose admirable performances must have made an indelible impression upon your minds. Who, of the present assembly, does not pant after the immortal fame, so justly acquired by a Van Berchem, a Potter, a Wouwerman, a Wenix, an Adrian Van de Velde, a Houdekoeter, and other great men which this country has produced? So superior and so manifold are the excellencies of these masters, that it would require too much of our time to particularize them; yet I do not recollect that any one, except the indefatigable Crispin Van de Pas, has professedly written on the proportions of animals; or has given, to the ambitious student, any rules to forward his success.

‘What Da Vinci has advanced upon the subject of horses, is not adapted to give general ideas. All that is communicated by P. Lomazzo, is merely a poetic description of the beauty of some animals. Charles Vander Mander amuses himself with trifles; and Laireffe passes over the subject in total silence.’ p. 138.

‘It has been observed in the preceding lecture, that no one, excepting Crispin Van de Pas, has given us particular rules for delineating every species of animal, with any degree of precision. I will now add, that the skeletons which lay the foundation of the whole superstructure, and direct the form both of men and animals, have generally been represented in so imperfect a manner, that they are of no use to the painter.

‘All the skeletons represented by Coiters, are extremely bad; those of Meyer are still worse. Nor is there a single one in the costly, and in other respects, excellent work of Buffon, that can be of the least service to the artist. In all of these, as in the productions of Coiters, the *dorsal vertebræ*, or back-bones, are in a right line: the shoulder-bones, with the bones of the fore arm, the bones of the thigh, with the shanks, are also in a right line. Thus are the feet, in proportion to the length of the neck, so long, that not
one

one of these animals would be able to reach its food from the ground.

‘Cheselden, in his valuable Treatise on the Bones, has given us a very large collection of the skeletons of different animals; which are beautifully executed. These have been engraved by Vander Gucht and Schynvoet in a masterly manner; but after imperfect models. Those of the lizard, the turtle, the crocodile, and the eagle, are beautiful; those of the bear, rabbit, and swan, are inimitable. The skeleton of the ostrich may serve; but that of the hog is entirely useless. Upon the whole, the skeletons of animals left us by Cheselden, are the most beautiful and accurate of any.

‘You will naturally suppose that the skeleton of the horse, which is the most beautiful and most useful of animals, must have been delineated with peculiar care and exactness. But alas! exclusive of those painted by the great master in this department, Stubbs, and engraved after his paintings, I know not of any that deserve commendation.

‘The representations of Carlo Ruini, who led the way, are useful to convey a general idea of the anatomy of the parts; but they cannot serve the painter. What then is to be expected from the works of Sannier and Snape, and of others, which are merely bad copies from the imperfect engravings of Carlo Ruini! It is a subject of still greater astonishment, that in the celebrated royal veterinary school at Charenton, near Paris, there is not a single skeleton of a horse that I would admit into my cabinet, although they were all mounted by Bourgelat himself. In every one of them the shoulder-blades and bones of the arms are badly placed. The skeleton of the horse given us by Buffon, and that by La Guerinere, are still worse than the preceding.’ P. 154.

In page 169, our ingenious author gives the following remarks on vulgar errors in painting—

‘Since it has been shewn that the fore feet of all animals are correspondent with the wings of birds, and also with our arms, it is to the highest degree absurd to give wings to the human form, as is the practice in the representation of angels, cupids, &c. In like manner the existence of a centaur is impossible. For this quadruped would in reality have six feet, double breasts, and two distinct bellies. . That neither tritons nor mermaids can exist, will appear from the above remarks concerning the form of birds.’

Upon the whole, the artist and connoisseur must be highly gratified with the perusal of this work, which opens principles new and highly important in the practice and study of the fine arts.

Observations upon the Expediency of revising the present English Version of the Epistles in the New Testament. To which is prefixed, a short Reply to some Passages in a Pamphlet, intitled, 'An Apology for the Liturgy and Church of England.' By John Symonds, LL.D. Professor of Modern History in the University of Cambridge. 4to. 6s. sewed. Payne. 1794.

THIS tract, professedly a continuation of a former essay by the same author, has its subjects arranged under the same heads; and, in all material points, the same method is pursued in it. To account for the brevity of it, Dr. Symonds observes, first, that mean and vulgar terms are seldom met with in the epistles; whereas they frequently occur both in the gospels and in the Acts; and secondly, as the latter are historical books, there is a constant reference to antecedents, some of which are so remote, that their connection with the relatives that follow cannot be reconciled with the rules of English grammar; whence arises ambiguity much oftener than in the epistles.

With this notice the Preface would have been closed, but for the necessity which the doctor felt of adverting to a pamphlet under the title of '*An Apology for the Liturgy and Church of England*,' in answer to the author of the '*Hints submitted to the Clergy, &c. newly associated*,' and which was said to be the joint production of two prelates. Who these supposed prelates were, there are sufficient indications in the sequel to show; but, for the honour of the bench, and, what is more, for the honour of our holy religion (to say nothing of what belongs to scholars and gentlemen), we flatter ourselves that the passages remarked upon, must have proceeded from other hands. However, thus much we will affirm, that, whencesoever they came, they have met the treatment they deserved, and recoil with disgrace on their authors.

The apologists having concluded their pamphlet with requesting the *author of the Hints* to deter Dr. Symonds from publishing the tract before us, he observes—

'I am unfortunately too much like the bulk of mankind, who are averse from following advice which is forced upon them. But as I would not yield to our apologists in any instance of courtesy, I shall in return for their extraordinary tenderness give them some advice, which most probably they will treat with the same indifference with which I have done theirs: my advice is, that they forbear to garble the writings of others, in order to serve base purposes—that they be not *brawlers*, but *patient, apt to teach, and gentle unto all men*—in fine, that they divest themselves of that sacer-

ecclesiastical insolence, which is utterly repugnant to the spirit of the gospel; and which branded with infamy their predecessors before the reformation, as we learn from one of the most respectable divines of those times. "*In ipsis dignitatibus qui sunt, plerique eorum incedunt vultu adeo erecto, et oculis tam sublimibus, ut non in humili præfulatu Christi, sed in alto dominatu mundi positi esse videantur; non agnoscentes, nec animadvertentes, quidnam magister humilitatis dixerit discipulis suis, quos vocavit ad præfulatum, Principes gentium, &c. Vos autem non sic. Quibus verbis docet plane, magisterium in ecclesia nihil aliud esse quam ministerium; et primatum in ecclesiastico homine nihil aliud esse quam humilem servitutem* *." P. XXXI.

After waiting a considerable time without hearing of an answer, we conclude, either that the advice has been taken, or that, having smarted sufficiently from the castigation inflicted, like a burnt child, they dread the fire.

To present our readers with such specimens as will give an adequate idea of the whole, is not possible; some however we insert, that those who have either not seen, or forgotten the former publication, may have proofs of the author's competency, accuracy, and manner. From each chapter therefore an example is added. Under the title—

* *Ambiguities occasioned by the Antecedents, to which the Relatives refer, not being clearly distinguished.*

' 1 Pet. iv. 4.—"*Wherein [whence] they think it strange that you run not with them to the same excess of riot [the same riotous course] speaking evil of you, (5) who shall give an account to him—*" One would almost think that it were as easy to translate these verses, as to understand them. St. Peter plainly meant, that those heathens, who reproached the gentile converts for relinquishing their former impious practices, would be punished by God with great severity; but as the relative *who* in the 5th. verse must refer to *you* the immediate antecedent, it is intimated in our version, that the gentile converts themselves will be punished. How slight an alteration will restore the sense of the passage, is shewn by Mr. Wakefield: "*and speak evil of you; but they will give an account to him—*" Had king James's translators looked into Wicklif, as well as other English versions, they would have avoided this fault; for his rendering is, "*and thei schulen gyve resoun to hym—*" P. 9.

* *Ambiguity occasioned by equivocal words and phrases.*

' 1 Cor. i. 14.—I thank God that I baptised none of you, but Crispus and Gaius; (15) *lest any should say that I had baptised in*

* 'Concio habita a D. Johanne Colet, decano S. Pauli ad clerum in convocatione, anno 1511.'

mine own name." According to this mode of translating, the apostle would not baptise any others, for fear it should be said, that he baptised into his own name, that is, into his particular faith. Can the generality of readers and hearers understand it otherwise? The obscurity arises from not rendering *ἵνα μὴ τις εἴπῃ*, "so that no one can say." This kind of correction has been observed by many to be necessary in various passages; in some of which the sense is ambiguous: in others totally misrepresented. I will content myself with mentioning two more instances of the like sort. In 1 Cor. xiv. 13.—"Wherefore let him *that* [who] speaketh in an unknown tongue, *pray that he may interpret.*" Now these words will bear no other sense, than that he ought to pray to God, that he may be able to interpret; whereas the apostle insists, that no one should pray in a strange language, unless he be capable of explaining his meaning to the congregation. We ought therefore to render *προσευχέσθω ἵνα διερμηνεύῃ*, "pray so as to interpret." Thus Ephes. ii. 8.—"For by grace *are ye* [ye are] saved through faith; and that not of yourselves: it is the gift of God: (9) not of [by] works, *lest any man should boast.*" It should be "so that no man can boast." The reader will not find any of these faults in Mr. Wakefield.' P. 14.

' 1 Tim. iii. 6.—"Not a novice, lest being lifted up with pride, he fall into the *condemnation of the devil.*" This appears to intimate, that he is in danger of being condemned by the devil, which is undoubtedly not the meaning of St. Paul. If we take *τοῦ διαβόλου* in its usual sense, we must render it "lest he fall into the *same condemnation as the devil,*" but if we consider this term in a different light, as almost all our old translators have done, we should render it "lest he incur the blame (or, censure) of the slanderer." *Διαβόλος* in the following verse should be translated accordingly.' P. 24.

Many instances might be adduced to confirm the sense here given to *διαβόλος*. Particularly, where St. Paul directs Titus (ii. 3.) to admonish the aged women not to be *διαβόλοι*, which our translators render "*false accusers.*"

' *Ambiguities occasioned by an indeterminate Use of Prepositions.*

' 1 John i. 5.—"This then is the *message* [declaration] which we have heard of him—." It doubtless should be "*from him.*" So 2 Tim. i. 13. and ii. 2. "*heard of me*" should be rendered "*heard from me,*" the meaning of which is now totally different.—Our translators seem sometimes to have purposely gone out of their way merely to shew the improper use which they made of this preposition. Thus Rom. xiv. 23. "And he *that* [who] doubteth, is *damned* [condemned] if he eat, because he eateth not of [from] faith—."

faith—.” To *eat of faith* is a curious phrase; but it is taken from the Bishops Bible, where “he eateth” is put between crotchets; and in italic characters in our present version. But it was certainly an unfortunate addition; for the words “ὅτι οὐκ ἐκ πίστεως” did not at all require it.’ P. 31.

‘1 Pet. iii. 20.—“Wherein *few* [a few] that is eight *souls* [persons] were saved *by* water.” It is curious enough to read of persons saved by water. Doddridge has rendered διεσώθησαν δι’ ὕδατος “were carried safe through the water,” which Dr. Owen confirms by a similar passage in Xenophon, δια πολλων—πραγματων σεσωσμενοι παρεσσε, “quod per multa incommoda huc incolumes venistis.” Δι’ ὕδατος in its simple signification implies “through the water,” and the compound verb διασωζω leads us to the construction adopted by Doddridge and Dr. Owen; for, as Mintert says, “Δια in compositione significationem intendit.” But there is a passage in the Acts xxiii. 24. which in this respect seems more apposite than what is cited from Xenophon: “ἵνα ἐπιβιβασαντες τον Παυλον διασωσωσι προς Φηλικα τον ἡγεμονα,” that they may convey him safely to Felix.’ P. 33.

Under—

‘PASSAGES UNGRAMMATICAL.—1. In respect to Participles, and to the Modes and Time of Verbs.

‘Titus i. 5.—“For this cause *left* I [I left] thee in Crete, that thou *shouldest* set in order [mightest set right] the things that are wanting, and ordain [appoint] elders in every city, as I had appointed [commanded] thee.” Our translators have put in a marginal note “left undone” which certainly explains τα λειποντα much better than “wanting,” but the chief objection to the latter word is, that the present participle is used instead of the participle of past time. The same occurs in Titus iii. 13. “that nothing be wanting unto [wanted by] them.” And 1 Cor. xvi. 17. “for that which was lacking [wanted] on your part they have supplied.” This great impropriety has made rapid advances of late; and is now so frequently found in writers of repute, that there is reason to fear with bishop Lowth, that custom will establish it beyond recovery.’ P. 36.

“2. In respect to Adverbs.

‘Hebr. xii. 20.—“Now the God of peace *that* [who] brought again from the dead our Lord Jesus, *that* great shepherd of the sheep through [that shepherd of the sheep, even he who was great by] the blood of the everlasting covenant.—” To bring again from the dead, intimates, that our Blessed Lord had been brought before from the dead. Had our translators thought, that “raised from the dead” was not literal enough, they should have rendered

αναγαγων, "brought back," not "again." Thus in Hebr. vi. 6, which I have quoted on another occasion, the adverb *again* (to *renew* them *again* unto repentance) is improper, because it seems to indicate, that the Jewish or Christian converts had more than once relapsed into their former errors, and had been renewed before.—May we not venture to say, that "rose *again* from the dead" in our creeds, is very exceptionable? Perhaps the expression ought to have been "was raised from the dead." P. 41.

3. *In respect to Prepositions and Conjunctions.*

1 Thess. ii. 2.—"But even after that we had suffered before [But although we had before suffered] and were [had been] shamefully *entreated* [treated] as ye know, at Philippi, we were bold in our God to speak unto you [we boldly preached unto you, through the assistance of our God] the gospel of God, with much contention." The three last words make the sentence ambiguous, as if St. Paul preached with much contention; and the preposition *with* does not express the persecution raised against him so properly, as the preposition *amidst*, which Dr. Macknight hath adopted; so that it would be much better "*amidst* so great a contention" or "struggle." P. 50.

4. *Where Pronouns are either superfluous, or deficient, or ungrammatical.*

Gal. iii. 7.—"Know ye therefore that they *which* are of faith, the same are the children of Abraham." L'Enfant and Beaufobre have "*Reconnaissez donc que ce sont ceux qui croient, qui sont enfants d'Abraham.*" And after the same manner are most of the foreign versions in this, as well as in similar instances, where the pronoun is repeated in the original. But there are more expressions than one which ought to be corrected in the verse under our immediate consideration. What would a common hearer understand by a person's "being of faith?" *Οἱ ἐκ πιστεως* had better be translated "fideles," just as *ὁ ἐξ οὐρανοῦ*, "cœlestis." I would render the whole verse thus: "Know therefore, that the faithful alone are children of Abraham." P. 55.

5. *Where the Articles are omitted, or improperly used.*

1 Pet. iv. 8.—"And, above all things, have fervent charity among yourselves, for charity shall cover the multitude of sins." Beside the impropriety of prefixing the definite article to *multitude*, there are other things observable in the translation of this short verse. No single word in our language will express, what I conceive to be, the full sense of *ἐκτενως*, and *αγαπη* does not mean *charity*, according to its usual acceptation; and several MSS. and versions have *καλυπτει*, which seems the best reading. I should therefore
render

render "And, above all things, regard each other with a fervent and unceasing affection; for such affection throws a veil over a multitude of transgressions." p. 58.

‘ 6. *Where the Singular and Plural Numbers are confounded.*

‘ Rom. iii. 1.—“What advantage then hath *the Jew*? or what profit is there [is the benefit] of circumcision? (2) Much, every way; chiefly because that [and chiefly, because] unto them were committed the oracles of God.” Surely if we retain the words “the Jew,” a pronoun must refer to it in the same number, “him,” not “them.” There is no pronoun in the original, *ὅτι ἐπιστευθησαν τὰ λόγια τοῦ Θεοῦ*, so that all our old translators, as well as those employed by king James, went out of their way to commit an inaccuracy; the correcting of which was reserved for Mr. Wakefield, who has rendered *τοῦ Ἰουδαίου* “the Jews,” without departing materially from the original. Were we to depart a little more from it, we might express it after the following manner: “What advantage then ariseth from the *Jewish dispensation*? or what is the benefit of circumcision? (2) Much, every way; and chiefly, because *the Jews* were entrusted with the oracles of God.” p. 59.

Under the Vth chapter—

‘ *Upon obsolete, harsh, and vulgar Terms.*

‘ 1 Cor. xvi. 9.—“For a great door and effectual is opened unto me—” Nothing can be more harsh than to place the substantive in this manner between the adjectives, as in my former essay I observed upon Luke xxiii. 50. If it be rendered literally, it should be “a great and effectual door,” but it may be rendered “a wide door is opened for my employment, or activity,” or with Mr. Wakefield, who justly considers *Θύρα μεγάλη καὶ ἐνεργής*, as a species of *hendyades*, “for a great door of employment is opened to me.”—The same harsh position of words is found in James iii. 11. “Doth a fountain [spring] send forth at [from] the same place sweet water and bitter [and bitter water?] (12) Can the [a] fig-tree, my brethren, bear olive-berries? either [or] a vine, figs? So can no fountain both yield [spring yield both] salt water and fresh [and fresh water].” The best MSS. and versions read “οὕτως οὐδὲ ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ,” which seems preferable, and which Mr. Wakefield hath adopted, “No more than a salt spring can supply fresh water.” Wicklif thus understood it, “So neither salt watir may make swete watir,” and undoubtedly he has rendered the 11th verse more accurately than king James’s translators, “bringeth forth swete and salt watir.” It cannot but seem extraordinary, that in several passages Wicklif was superior to most of the succeeding translators both in ease and correctness.” p. 66.

Under the last chapter, which contains—

‘ *Exceptions to a literal Translation, when the Language will not admit of it; so as to make the Words sufficiently intelligible—*

when the *Times of Verbs* will not admit of it—and when *Hebraisms* and *Græcisms* are either redundant, or repugnant to the *English Idioms*.

‘Rom. xiii. 8.—“Owe no man any thing, but to love one another—.” No rendering can be more literal: “Μηδενι μηδεν οφειλετε, ει μη το αγαπην αλληλους,” and none can be more harsh. It would be better thus: “Owe nothing to any one, except love to each other,” or in the energetic language of Mr. Wakefield “Owe no one any thing but mutual love.” p. 85.

‘2 Tim. iv. 5.—“Do the work of an evangelist—.” Ευαγγελιστου is rendered better by Coverdale: “Do the worke of a good preacher of the gospel.” p. 93.

‘Rev. xv. 3.—“And they sing the song of Moses—.” The present is used here to express the sense of the past time after the manner of the LXX, who incorporated the Hebrew idioms into the Greek tongue. On the contrary, xxi. 24. “and the kings of the earth *do bring* their glory into it,” the present tense is used to denote the future. It cannot be deemed improper for translators to vary the phraseology, and to insert the verbs above-mentioned in those tenses, which are conformable to the modern languages; and which, of course, will lead the reader to understand the true import of the sentence.

‘As our translators have adhered in many instances too closely to the original, so in some they have departed from it, to the detriment of the text. Not to mention other passages, the 9th chapter of the epistle to the Hebrews, as it is observed by Pyle, affords us a strong proof of it. It was the design of the author of that epistle to shew, that the Jewish tabernacle and temple, with the services performed therein, were figurative of our Blessed Lord; but the temple was standing, and sacrifices were daily offered there at the time that this epistle was written; notwithstanding which our translators have rendered εισιασιν (ver. 6.) and προσφερει (ver. 7.) in the past time, as if the Hebrew ritual had been then utterly abolished.’ p. 95.

We close this article with observing that the examples here given are selected, not as being the most valuable, but, in general, amongst the shortest.

Poems on Various Subjects. By Charles Lloyd. 8vo. 2s. 6d. Boards. Law. 1795.

THESE poems, which consist of sonnets, odes, songs, elegies, and miscellaneous pieces, give us no unfavourable idea of the author's talents, provided we may be allowed to consider him as improvable; for we discern in them the
marks

marks of real sensibility,—a vein of moral sentiment,—and a facility in the poetic language; at the same time that many of the subjects are trite, and very few of the productions finished with that care which respect for the public, and for an author's own character demands. It is on the supposition of the author's being a young poet, that we mention such lines as the following, which he will do well to avoid in any future production,—first the harsh—

' *A high-arched abbey's shrub-twined fragments show.*'

The feeble, as—

' For soon, blest hope, we'll meet in heaven to find,
An unrestrained communion of mind.'

False accents—

' From glory's height to ruin's *abyss* fell.'

Heresies in mythology, such as making *Love* a female—

' And Love that ought bind the wound of care,
She frowns,'—

and *Peace*, on the other hand, a male character.—These blemishes, with many others that might be pointed out, a little attention will in future remedy. We cannot repeat too often, that verse, having no value above prose but from its pleasing the ear, ought to be polished to the greatest degree of nicety. We shall now give our readers, as a specimen, one of the poems that we consider as the most beautiful,—*The Melancholy Man*. Most of the *penfervoso* poems, with Milton's at the head of them, give only *images* favourable to melancholy, but no character. In the following poem there is character; there is the mind chilled and blasted by neglect and disappointment.—The expression, *which not eternity could tame*, is perhaps too strong; and the line—*I weep yet curse Fate's indiscriminate rod*, is an instance of that inattention to metrical prosody which we have already noticed.

' What means this tumult of thy soul,
Those feelings words could ne'er define;
Those languid eyes that vacant roll,
Those cherish'd thoughts that inly pine?
Why dost thou wildly love to stray
Where dimly gleams the doubtful day,
And all-unconscious muse with pensive pace?
Or why in lorn dejected mood
Bend o'er the melancholy flood,
And with unmeaning gaze the heedless current trace?

' Ah! why, thou poor, distracted thing!
 Those mutter'd accents, broken, low;
 Those visionary tears that spring
 From unintelligible woe?
 Why does the rose that deck'd thy cheek
 Pal'd o'er with care, no more bespeak
 The lovely flush of life's luxurious morn?
 Or o'er thy shrunk, ambiguous face
 Bereft of youth's untutor'd grace
 Thy locks all wildly hang, neglected and forlorn?
 ' Should eve's meek star with paly eye,
 Peep lonely o'er the mountain's head,
 While o'er the blue translucent sky
 Some feathery clouds are lightly spread;
 Why wilt thou seek the rushy heath,
 And listen as the gale's low breath
 Murmurs forlorn the moss-clad waste along?
 When from the bordering copse is heard
 The music of the night's lone bird,
 Why pass uncounted hours to list her plaintive song?
 ' When Cynthia's flood of liquid light
 Pours softly—silvering on the vale,
 And hush'd by wizard spells of night
 Slumbers the lightly-fluttering gale:
 What wish does all thy soul absorb
 While gazing at the conscious orb
 Thou court'st a pale ray to thy burning breast?
 Say, longs thy soul to wing its flight
 Athwart the vast profound of night,
 And in some realms unknown to find a little rest?
 ' Why does the tear unbidden start,
 And sighs tumultuous wildly swell,
 Why flutters thy ingenuous heart;
 Thy looks, unspoken feelings tell;
 If chance beneath thy fragrant * feet
 Thou see'st the lover's last retreat,
 The cold unlovely grave of pale despair?
 Why dost thou drop a feeling tear
 Upon the flowret lurking near,
 And bid it ever droop, a meek memento, there?
 ' Why with unwonted dalliance yearn
 O'er this, the last resource of man,
 And with mysterious longing turn
 Thy only shelter, worth! to scan?

* We hope this is but a typographic error, for 'vagrant.'

Why dost thou, to affliction true,
When April sheds her chilly dew,
Bend o'er the spot, e'er peeps the weeping day?
And when cold eve's unreal gleam
Confounds the gaze in visual dream,
Why dost thou love to hear the curfew die away?

' Where (monument of past delight,
And truer type of joy's short reign)
The ruin gleams, and yells affright
Foreboding death, the witless swain;
Why dost thou love alone to tread
Fragments with ivy overspread,
And mark the grey tower half enshrined in trees;
Or listen as in vaults beneath,
From viewless forms deep murmurs breathe,
And sighs on mossy walls the melancholy breeze?

' Why dost thou loiter on the beach
Where peaceful plays the placid wave,
And often with fantastic speech
To the deaf ocean idly rave;
Why dost thou bid the billow bear
Thy frame unnerv'd by fancied care
To realms more pure, where genial souls inspire?
Why dost thou view the little skiff
Which flutters near the frowning cliff
With many an "aching wish," and impotent desire?

' When in the crowded walks of men,
'Mid festive scenes thou'rt doom'd to mix;
Why with unlucky bias then,
Thy thoughts on some disaster fix?
Why dost thou spurn alluring mirth,
And bend unconscious to the earth,
Mute and unknowing, absent and unknown?
Why dost thou frown on every sport,
And curse indignant those that court
The motley phantom joy, on Folly's tinsel throne?

' And wherefore, when the trump of fame
Inflames the soul to glory's deed,
With cynic tongue the effort blame,
And quaintly mock th' ephemeron meed?
Why now with misanthropic eye
The springs of action keenly try
Through the pure medium of eternal truth?
Now rais'd above this nether sphere
A mere spectator judge severe,
Nor chill'd by fears of age, nor warm'd by hopes of youth?

‘ Is it because each tie is gone
 That bound thee to this fragile state ?
 Because thou’rt left forlorn, alone,
 No friend to love !—no foe to hate ?
 Has keen affection often brought
 The pleasures of a tender thought,
 And is such thought for ever now bereft ?
 Say, hast thou felt an ardent flame
 Which not eternity could tame,
 And are its joys expir’d, and all its vigour left ?

‘ Has fancy to thy madden’d gaze
 Display’d th’ Elysium of bliss,
 Say, did her secret wonders raise
 A wish for happier worlds than this ?
 And is the wanton fairy gone,
 And left thee chill’d to conscious stone,
 At this cold prospect of unmeaning care ?
 And is hope’s lustre fled afar,
 Nor haply from her pilot star
 Gleams one congenial ray, repellent of despair ?

‘ Is it because thou lov’dst mankind
 With ardour warm as angels feel,
 And did they spurn thy generous mind,
 And wanton wound—nor wish to heal ?
 —If causes dark as these have wrought
 The puzzling wreck of splendid thought,
 I weep !—yet curse fate’s indiscriminate rod—
 I ask why miscreants live content,
 While ruin’s ruthless rage has bent

The man of genuine worth, “ the noblest work of God ! ” P. 55.

In the poem of *Oswald*, the longest in the volume, the author describes a youth of the finest feelings and most promising dispositions, reduced to despair and suicide, by being made a convert to the cheerless system of atheism. The descriptive part would claim more merit, if it did not too much remind us of Beattie’s *Minstrel*.—Many of the sonnets are from Petrarch; they are done with freedom, though without any high finish.

A Defence of the Right to Tithes on Principles of Equity.

(Concluded from Vol. XVI. Page 374.)

HAVING been led by the importance of the subject to a greater length than we were aware in a former article on this subject, we now proceed to conclude it,

‘ The

‘The mode in which provision for the clergy is to be raised, (our author observes) must necessarily rest with the legislature;’ and ‘whether tithes be the best mode which could have been adopted may be doubted; but this does not affect the question. To prove that the clergy have a right to the tithes, it is sufficient that it is the mode of provision which the legislature has appointed; for the right does not depend upon the propriety of the appointment, but upon the competency of the legislature to appoint.’
P. 11.

The claim of the clergy upon society for a competent maintenance being made good,—and it having been shown that this claim is not exceeded by the provision made,—the author conceives the right to the tithes will be sufficiently proved to all who are acquainted with the nature and foundation of property. This position introduces a masterly discussion, which we are sorry that we cannot transcribe, the conclusion of which is, that ‘while estates are admitted to be the property of the landholders, the tithes ought to be admitted to be the property of the clergy.’

The *third chapter* discusses *compositions in lieu of tithes*. Here, upon the principles of common justice, it is alleged that as a composition is in its nature a fair and adequate compensation for the value of the tithe, so the taking advantage of ignorance or want of judgment on the clergyman’s part, is an implication of dishonesty in a farmer, no less than if he defrauded any other person.

‘Where these principles are adhered to in making a composition, no disputes about tithes can arise between a minister and his parishioners: but the departure from them occasions frequent disputes. And as this departure consists not in the clergy’s demanding more than the value of the tithes, but in the farmer’s requiring that much less than their value should be taken for them, the blame of these disputes should be cast not on the clergy, but on the farmers. For few men can patiently submit to injuries when they have it in their power to obtain justice; and fewer still can suffer a considerable part of their legal maintenance to be withheld, and themselves and families to be distressed thereby, without making some efforts to obtain redress.’ P. 24.

Chapter the fourth turns on the *objections to the payment of tithes, or their value in money*. The first of these respects the Quakers, the answer to whom we think insufficient. The passage of scripture, adduced to prove that they who preach the gospel should live by the gospel, does not meet their objection, which applies not to preachers of the gospel as simply such (for they contribute to their own itinerant preachers), but

but to human establishments in support of religion, and a permanent contribution to a national church, in contradistinction to the church of Christ *. Now according to the distinction before taken, we will admit the Quaker's contrast, and, after having asked him what he thinks of Paul's injunction of *submission to every ordinance of man for the Lord's sake*, call upon him to justify his consistency in paying taxes for the support of the *law and war* establishments of the country, both which are not less opposite to the principles he professes, than the establishment of the clerical order. We think no Quaker will be hardy enough to deny that the religious institutions of the church of England are beneficial to society by their ordinary and long-continued effects:—if so, the condition of the Quaker in society is certainly meliorated by them; and as the far greater part of the people are materially kept in order by their means, the public have a right, putting all considerations of Christianity out of the question, that Quakers should contribute to the support of an institution, of which, not less than any other class, they experience the benefit. But whilst this only applies to personal tithes, that arising from the produce of land is entirely out of the question; for no Quaker in this kingdom is possessed of an estate for which these tithes are not due in common justice, unless he has purchased them. Are the lands in any case chargeable with tithe? Nine parts only belong to the Quaker, and by his purchase he could acquire the right to no more; and if the land he occupies be tithe-free, he must have purchased in reality its exemption from tithe. Let him act then with understanding and simplicity; and the cant of conscience about tithe is no more.

The same argument will apply to Dissenters of all denominations, in respect to whom the author urges in general, that—

‘To allow every man, who might chuse to dissent, to withhold his tithes, would defeat this provision; and by this, making it the interest of every man to dissent, would in the end overthrow the establishment itself.’ P. 27.

The next objection originates with the members of the church, and respects the plea that tithes are a tax, and a grievous one,—which is refuted in an unanswerable manner;

* This question being once agitated between a clergyman and a Quaker, and the term—our church—being used by the former, without a formal definition, the latter required one. Being both in sight of a cathedral, the clergyman, in answer to ‘What dost mean by thy church?’ replied by pointing to the cathedral; to which Friend returned—‘Was it then such a church that fell on Paul’s neck, and embraced him?’

as is the fourth objection, that the land will not bear so large a proportion of its produce to be given to the clergy. The fifth objection arises from the popular outcry, that it is unjust to tithe improvements:—that it is legal to do so, cannot be disputed; and as the law is the sole regulator of property, the tithe of improvements is a right. ‘But it may be shewn,’ adds the author, ‘that the law is in this respect equitable.

‘If the institution of tithes were not unreasonable when it took place, it cannot have become so in consequence of improvements.

‘Because, notwithstanding these improvements a much greater proportion of the property of the kingdom was paid to the clergy formerly than at present. For at that time the property of the nation consisted principally in the produce of the land, commerce existing then only in a very small degree. But since the vast extension of commerce, the produce of the land, however increased by improvements, is become only a very small part of the wealth of the kingdom. If then the nation could afford to give a tenth of its produce, which was then near a tenth of its whole property, to the maintenance of the clergy, can it not now afford to give a tenth of its produce, when it is become not a thousandth part of its property? This argument applies to society at large.

‘But we may argue with respect to that class of men upon whom the payment of tithes more immediately falls, that if where their land yielded then 10*l.* a year they could afford to pay their minister one pound, they may now afford to pay him 10*l.* if it yields them 100*l.*

‘It has been said that improvements ought not to be tithed, because this would be to tithe a man’s labour and expence. But tithes are in every case levied on a man’s labour and expence. The lands in this kingdom never produced crops spontaneously: nor were they ever cultivated without labour and expence. If therefore this circumstance did not render the institution of tithes unjust formerly, it cannot now.

‘Besides, as was argued before, a clergyman’s being restrained from the advantages of personal labour, for the benefit of the rest of society, gives him right to be supported by their labour and expence. The tithing of improvements, therefore, proceeds upon the general principle upon which tithes are levied at all.

‘Added to this, when you made your improvements you knew that they would be titheable. You made them, then, subject to this condition; and therefore can have no right to complain if you be required to fulfil the condition. You will say perhaps, that when you improved your lands the composition was at a very low rate, and you did not think it would be raised. But did you not know that it was liable to be raised? You were willing then to

run the risk. Of course you can have no right to complain of the consequences,—any more than he, who buys a ticket in the lottery, has a right to complain, because it comes up a blank.' P. 32.

The author further maintains, that—

‘ It would be extremely hard upon the clergy if improvements were not titheable.

‘ Because otherwise the provision made for them by government would be continually decreasing. For the expences of life encrease, not only as the value of money decreases, but also as improvements are made in arts and sciences. In the earlier periods of society men’s wants are few : their clothing is of the coarsest materials ; their provision of the simplest kind ; their houses and furniture proportionally mean. But as improvements are made in arts and sciences—their manner of living becomes more and more expensive. This encrease of expence has been very rapid of late years : and the clergy feel its effects as well as others. But as the encrease in the price of grain is not proportional to the encrease of the whole of the expences of life, the same number of bushels of wheat as would have afforded them an ample maintenance formerly, will be insufficient for their support now.

‘ And, because if improvements were not titheable, the rights of the clergy would be rendered uncertain. Where shall we find authentic accounts of the quantities of grain produced in each parish formerly ? How then could the tithe be settled ? In this case the incumbent would have a right to something, but nobody would know to what : which would be much the same as having no right at all.

‘ To what has been said, it may be added, that if the produce of certain lands should by any circumstances be considerably reduced in value, it is not probable that the cultivators of them would be willing to pay the same price for their tithe as they pay at present. If so, then the clergy should profit by the encrease as they would suffer by the decrease.

‘ However, if a man lay out a considerable sum of money in improvements, a suitable allowance should be made him. If a man hire a farm, and engage to improve it, his rent should not be raised till he has had an opportunity of repaying himself his expences, and acquiring a fair and equitable compensation for his pains, his skill, and the risk which he has run. Some such method should be adopted in making a composition for tithes. But the following consideration ought also to be attended to. If a landlord occupy his own land, he is deriving advantages from his improvements before the encrease of its produce has repaid his expences : because the value of his estate is thereby encreased. The same may be
said

said of a tenant upon lease; for if his lease were put up to sale it would fetch a premium *.' P. 34.

The sixth objection, that to take the tithes in kind, or require their value, is *oppressive*, is most satisfactorily repelled. Amongst other observations are the following—

'The clergy are represented as rapacious not only when they attempt to take the tithes in kind, or to raise the composition to its value, but even when they attempt to raise it at all; and frequently without any rise. The compositions are in general very low. They amount in few places to two-thirds of the value of the tithes: in most perhaps not to half: and in many places to a very small proportion indeed. But if in any place the composition be attempted to be raised, a general clamour is immediately excited, and every mean is used which can be conceived likely to overthrow the attempt. Who then are the oppressors? Who then are rapacious? They, who wish to receive what approximates to the value of their property? Or they, who wish to prevent them?

'It is remarkable that no class of men in the kingdom receive so small a part of their just rights, as the clergy; and consequently no class of men in the kingdom less deserve the charge of rapacity. It is even impossible for them to oppress the people. For the law has exactly defined their right; and if more than its value be demanded, the people are at liberty to require that the tithes should be taken in kind. Under such circumstances, it is impossible for the clergy to deserve the epithets of oppressive and rapacious.' P. 38.

The objection derived from custom against raising the composition to its value is in the next place considered; and many unanswerable reasons are assigned, to show that a composition in one case will not answer in another. Besides,

'If the composition be much under the value of the tithes, the custom of the neighbourhood is unjust. No other persons receive only a part of the value of their property; why then should the clergy? They pay the full value of every article which they purchase, whether of their parishioners or others. Why then should they receive at the rate of ten or fifteen shillings in the pound, and pay at the rate of twenty? Surely this must be admitted to be unreasonable, and therefore ought not to be required.' P. 41.

Chapter the fifth is occupied with inquiring *whether it be expedient for a clergyman to raise his composition*; and the reasons assigned for the affirmative are well deserving of attention.

* 'By 2 and 3 Edward VI. c. 13. Barren and waste lands converted into arable or meadow are exempt from the payment of tithes for the first seven years.'

In the *sixth* chapter a commutation of tithes is considered, and various expedients are suggested for accomplishing the object. To enter into a discussion of these, would lead us further than the nature of a Review would admit: but we must candidly confess that no substitute hitherto projected appears to us to be competent.

This pamphlet has been attributed, we know not how truly, to the present vice-chancellor of the university of Cambridge. The author, whoever he be, is certainly entitled to the thanks of the clergy; and we hope that a writer who has shown himself so well qualified to defend their cause, will resume the subject, and extend his remarks to other topics that concern it.

Memoirs of the Life and Writings of Robert Robinson, late Minister of the Dissenting Congregation, in Saint Andrew's Parish, Cambridge. By George Dyer, late of Emanuel College, Cambridge. 8vo. 8s. Boards. Robinsons. 1796.

BIOGRAPHY, as a delineation of mind and manners, is a species of composition that must ever be interesting to the generality of readers.

An air of amiable simplicity and candour, which pervades this work, and which, indeed, characterises the former publications of Mr. Dyer, would give it an irresistible claim upon our attention, independent of the original and interesting character which it portrays. The biographer professes to have been in habits of familiar intercourse with the subject of these Memoirs; and the tenderness of friendship is blended with a manly integrity, and a spirit of candour and moderation, which reflects upon the writer no small degree of credit.

‘Biography,’ says Mr. Dyer, ‘should be the unfolding of conduct, not a display of epithets,—unbiased by party, and unyielding even to the partiality of friendship. The biographer should keep the line of truth. What philosopher will not agree with La Bruyere, “That no man should continue writing, who prefers his private gratification to the public good, and a zeal for promoting truth?”’ p. 404.

By such a spirit the author of the present work appears to have been actuated. Where he finds occasion to commend either men or principles (and for such occasions, throughout the work, a laudable solicitude is manifested) his commendations display the honest ardour of an ingenuous and benevolent heart.—And when, according to his own views of things, conceiving censure to be a duty, the reproof is levelled at things rather

ther than persons, and softened by an amenity of manner, which bespeaks a humane and reflecting mind.

'Robert Robinson,' we are informed, 'was born in Swaffham in the county of Norfolk, on the eighth of January 1735. His father, Michael Robinson, was an officer in the excise, who bore an indifferent character: his mother, a person of an opposite description, and of a respectable family. Her father was Robert Wilkin, of Mildenhall in Suffolk, a man possessed of some literature and property. He married a widow, by whom he had two children, Robert and Mary. This woman brought also into his family two children by a former husband: on these Wilkin bestowed a good education; but his excessive attachment to them encroached on the affection that belonged to his own offspring.' P. 3.

An account, somewhat circumstantial, but not uninteresting, is given, of the difficulties which Mary (to adopt the style of Mr. Dyer), the mother of Robert Robinson, had to encounter with, from the severity of her relations, and the unkindness and profligate habits of her husband,—affording an affecting though humble picture of patient suffering and virtuous industry—

'Mary Robinson lived nine years at Swaffham, where her son Robert was born. Here her two eldest children were apprenticed,—the son to a painter, the daughter to a mantua-maker. "Her youngest son, Robert, (to use her own words) grew up a pretty scholar: he was seven years old when we left Swaffham, and had been at a Latin school a year and an half. His master was very fond of him, and used to say that he never knew a child who discovered such a capacity."

'Her husband was now called, in the course of his profession, from Swaffham to Scarning, in the same county, where being sued for a debt, that he could not discharge, he was obliged to leave the country, and soon afterwards died, it is supposed, at Winchester.

'At Scarning is an endowed grammar-school, then under the care of a clergyman, whose name was Brett. By the earnings of her needle, and by keeping a lodging-house, Mary was enabled to pay for her son's education at this school. Here several eminent persons received their rudiments, particularly Edward Thurlow, late lord chancellor, and John Norris, late of Wilton in Norfolk, who founded a divinity professorship at Cambridge, and bequeathed an annual premium of twelve pounds to the author of the best English essay, being a bachelor of arts, on a sacred subject.

'Ever since her marriage, and, particularly, during this period, great were the difficulties of Mary; but she also possessed great sources of comfort. The cruel behaviour of her father, the immoral conduct of her husband, and the narrowness of her circum-

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F stances,

stances, conspired to involve her in severe distress: but in the pleasures of religion, in the kind attention of friends, and in the promising hopes of her son, she obtained relief and consolation. Brett, strongly attached to his young pupil, and affected at the numberless disappointments of the mother, now unable to bear the expenses of his education, still requested his attendance, and gave him instruction gratis.' P. 7.

Mary's difficulties still continued to increase from the death of her husband, the failure of her brother in business, and the injustice of her father.—Brett, Robinson's schoolmaster, thinking it a pity that a youth of such fine talents should be a menial servant, endeavoured to procure for him a place favourable to his studious disposition; but failing,—a female friend in London wrote to Mary—

'—with the information, that, if she would accept of a trade for her son, her brother would take him apprentice without a premium. This was Joseph Anderson, a hair-dresser in Crutched Friars. The proposal was accepted:—the mother agreeing to find her son in cloaths, settled in London, and, with great industry, supported herself, and procured necessaries for Robert. The indentures bear date March 7, 1749.' P. 11.

'I once accidentally met with a man, who had been a journeyman in the same shop where Robinson was an apprentice. He appeared a sensible person; and with his account of his young friend I was highly pleased. "Robert Robinson!" exclaimed he, on finding I was acquainted with him,—"Robert Robinson was one of the most ingenious, industrious and virtuous youths I ever knew; and his master understood his worth. He came to him under particular circumstances; he was a fine scholar; but had been used ill by his relations; he possessed talents that would have qualified him to have been as good a lord-chancellor as his old school-fellow, Lord Thurlow; it was not expected that he would serve out his time, and, before the expiration of his apprenticeship, his master returned his indentures: he was more employed in reading, than working; in following preachers, than attending customers; yet with the entire consent of both master and servants: we all loved Robert; we knew him to be an extraordinary youth, and concluded, that though now a hair-dresser, he would live to be a great man." P. 12.

Chap. II. Robinson was educated in the church of England, but—'soon proved an unruly disciple.'

'During his apprenticeship in London, his favourite preachers were John Gill and John Guise,—the former eminent as the most rabbinical

rabbinical doctor of his age, and for writing, besides a variety of other theological works, nine folio volumes on the scriptures; the latter celebrated for his Commentary on the New Testament. He became also a sincere admirer of William Romaine, late rector of St. Ann's, Blackfriars: but the minister to whom he was the most affectionately attached was George Whitfield, whom he called his spiritual father. When at Norwich and Cambridge, his letters to the latter breathe the genuine respect of a dutiful son, and the self-abasing language of a sincere Calvinist.

‘It is not improbable, that Robinson received a strong bias at a very early period towards the ministry, by observing the wonderful exertions of George Whitfield and his fellow labourers at the Tabernacle. At this place Whitfield accidentally read one or two of his spiritual son's letters, while he was present;—an event, which the latter seems to have considered as important; who cries out with rapture on the occasion, in a diary kept by him at this time, “What hath God wrought!” p. 17.

From some part of a diary which Robinson kept—

‘It seems he used occasionally to preach for an hour together in his own room to himself: which was probably one mean, by which he acquired that great facility of colloquial address, in which, as doctor Price, on hearing him preach in London, observed, that he excelled beyond any man he ever heard. He appears to have entertained the idea of being a preacher as early as the nineteenth year of his age: this inclination had been much encouraged by a worthy dissenting minister, of Isleham, Cambridgeshire.

‘Having received his indentures from his master, and leaving behind him an unblemished character in London, he went to his native country, Norfolk. Here he commenced a preacher among the methodists. The innocence of his youth, the agreeableness of his manners, and the enthusiasm of his genius, all conspired to render him popular.’ p. 23.

‘While he was at Norwich, his affections centered in a young woman of the name of Ellen Payne, whom he afterwards married: but amongst the methodists he continued not long. From a letter written to Whitfield at this time, it appears, that one of their preachers was an immoral character, and could neither agree with Robinson nor the other ministers: and from several parts of his diary, that some of the people also were grossly profligate.’ p. 30.

‘On leaving the methodists, our young preacher, with thirteen other persons attached to his sentiments, formed a congregational or independent church in the parish of St. Paul, Norwich: when, according to the practice of the independent churches, he drew up his Confession of Faith, comprehending the several points of Cal-

vinistic doctrine, which it is unnecessary to particularise here, as there will be a better opportunity hereafter.

* At this place he became the settled pastor, and administered the rites commonly called Baptism and the Lord's Supper. Here he baptised infants; but being invited from Norwich to Cambridge, a situation where his genius and his character had room to unfold themselves, he did not continue long with this congregation.

* The invitation from Cambridge he received in the spring of 1759,—being then twenty-three years of age, having preached three among the methodists. Previously to his leaving Norfolk he had been baptised according to the practice of the baptist churches, at Ellingham, by a baptist minister, whose name was Dunkhorn, successor to Wright, well known among the Calvinistic dissenters of that county as a writer of hymns.' p. 31.

Chap. III. takes an historical view of the rise and establishment of the dissenters at Cambridge, and contains some curious particulars.

Robinson, after reading his creed, or '*confession of faith*,' to the church, which is generally required among those who call themselves orthodox, observed—

"That "these appeared scriptural truths; that where any of them surpassed his comprehension, his reason did homage to revelation: that in this there was nothing done but what a naturalist did every time he studied a daisy: that he intended, however, in his future ministry, to dwell on the least disputable, as they were the most essential truths of religion."

* The account, which he gives of his settling with his congregation is so modest, that an extract cannot but be agreeable. "The settlement of Robinson seems rather a romantic, than a rational undertaking. For this pastor was to be maintained. He had not received above ten guineas from his own family for some years: he had no future prospect of receiving any: his grandfather had cut him off with a legacy of half a guinea. He had received only an hundred pounds with his wife, and this he had diminished among the methodists. He had never enquired what this congregation would allow him, nor had any body proposed any thing. They had paid him for the first half year, 3l. 12s. 5d. they had increased since, but not enough to maintain him frugally; there was no prospect of so poor a people supplying him long, especially should his family increase, which it was likely to do. Besides, the congregation, through the libertinism of many of its former members, had acquired a bad character. These would have been insurmountable difficulties to an older and a wiser man: but he was a boy, and the love of his flock was a million to him." p. 45.

Chap. IV.—

* He soon quitted his friends at Fulbourn, and went to live at Hauxton,

Hauxton, an obscure little village a few miles from Cambridge, near the London road. His cottage was small, his income slender; his family soon became numerous. His literary pursuits also rendered a few books necessary. His mode of living was, therefore, necessarily simple, corresponding to his narrow circumstances. In this humble situation he lived several years.' P. 48.

Chap. VI.—

'A respectable congregation being now collected at Cambridge, the old meeting-house was pulled down, and a neat building erected, at the expense of the congregation;—a way of erecting meeting-houses at that time rather unusual.' P. 66.

'Being now provided with an agreeable meeting-house, and attended by a numerous audience, Robinson was in the road to that reputation which he soon acquired as a speaker: the decency of the building, the more genteel appearance of the congregation, and the abilities of the preacher, soon drew the attention of the academics: many became, from serious motives, regular attendants; but more, from such unsteady dispositions, as usually influence young men, possessing no object of literary pursuit. To speak in the language of the younger part of the university, an attendance at meeting became a pleasant lounge.' P. 68.

Some interruptions were experienced by the congregation, from the under-graduates of the university, who were very properly reprimanded and exposed.

Chap. VI. contains an account of some of Robinson's publications, more particularly his *Arcana*, and the translation of Saurin's Sermons.

Chap. VII.—

'Our author now lived at Chesterton, a village about two miles from Cambridge. He removed there in June 1773, to an house, the property of Richard Rose, a minor.

'It would be no less agreeable, than instructive, to survey his rural economy, and domestic arrangements in this new situation; the versatility of his genius was uncommon: and whether he was making a bargain, repairing an house, stocking a farm, giving directions to workmen, or assisting their labours, he was the same inviolable man, displaying no less vigour in the execution of his plans, than ingenuity in their contrivance. The readiness with which he passed from literary pursuits to rural occupations, from rural occupations to domestic engagements, from domestic engagements to the forming of plans for dissenting ministers, to the settling of churches, to the solving of cases of conscience, to the removing of the difficulties of ignorant, or the softening of the asperities of quarrelsome brethren, was surprising.' P. 95.

Chap VIII.—Robinson's Plea for the Divinity of Christ—

'Is written with considerable ingenuity: the style is somewhat polished, and the temper of the author apparently candid, and liberal. Accordingly, a profusion of compliments followed the publication, as well from several dignitaries of the church, as from the dissenters.' P. 107.

In consequence of this tract, it was conceived it would promote the interest, and reflect honor upon the liberality of the church, to receive into her bosom so amiable a man, and so successful a disputant—

Chap. X.

'Is devoted to a few remarks on his private, domestic, ministerial, and literary character. The great man is conspicuous elsewhere; the amiable man is contemplated at home.' P. 133.

'His sensibility in receiving a civility was equal to his delicacy in conferring one. In the early part of his life, when he was very poor, a person thought he had conferred an extraordinary favour on him, by obtruding on his acceptance an old suit of black clothes. Robinson was one day dining at his table. "Mr. Robinson," said the donor, "I never saw you look so much like a gentleman." "Sir," replied Robinson, "I cannot afford to look like a gentleman:" then taking the butter-boat, he emptied it on the clothes, and immediately going out, he stripped himself, and putting on his own clothes, he took his leave.' P. 140.

'Here follows an example of genuine humility. With Robinson, it was a maxim, "that if a child but lisped to give you pleasure, you ought to be pleased." Hence it was, that the smallest expression of kindness from villagers, though it were but lighting his pipe, was followed with tokens of his esteem. To a fastidious delicacy he was a total stranger. When occasionally preaching in barns, he used to be delighted in visiting his poor brethren; and, when solicited, would regale himself with their brown bread, and black tea; but took care, at the same time, that they should lose nothing by their attentions. I frequently attended him in these rural excursions, and was always charmed with his converse. "When a poor person shews anxiety to administer to your comfort," he would say, "do not interrupt him: why deprive him of the pleasure of expressing his friendship?" P. 142.

'As a companion, Robinson possessed a great fund of entertainment and instruction: with the serious he could be as serious as any man, and he could descend to the greatest jocularly. Apt rather to enquire than dispute, to concede an argument, rather than insult an adversary, the theologian intruded not on the province of the friend.

‘ His wit was ready ; his ridicule, on proper occasions, pointed and satirical ; and his power of holding people in laughter uncommon. Some, indeed, thought he was farcical on subjects that required seriousness ; but to people very solemn, yet stupid and conceited, he would allow himself to say, “ Brother, explain the matter ; when I comprehend the subject, I’ll preach about it ” Towards every truly good and honest man, however simple, he could shew the greatest indulgence : but coxcombs, particularly when in black, were the abhorrence of his soul.’ P. 146.

Chap. XI.—Robinson—

‘ Laboured diligently to promote lectures on the principles of nonconformity, and, accordingly, published, in the year 1778, *A Plan of Lectures on the Principles of Nonconformity, for the Instruction of Catechumens.*’ P. 154.

‘ Of this Syllabus the most honourable mention was made in the house of lords, by lord Shelburne : and in the house of commons, Burke, by selecting some detached passages, grounded on them an illiberal attack on the dissenters, which was well repelled by Charles Fox.

‘ These incidents inclined our author to publish it, and it soon went through five editions ; and several pamphlets were published against it under the signatures, *Candidus*, and *Veritas, Niger*, and *Mendax.*’ P. 155.

In Chap. XII. we are informed that—

‘ At the close of the year 1788, our author published an *Essay on the Composition of a Sermon*, translated from the original French of the Rev. John Claude, with notes, in two vols. 8vo.’ P. 165.

Chap. XIII. contains an account of a plan for a new college, which Robinson attempted to institute at Cambridge, and other projects, with a tour into Scotland.

‘ Another institution founded by Robinson was, a society for constitutional information. The object of this was the same as that established in London by Dr. Jebb, major Cartwright, Capel Lofft, and others. On the formation of the London constitutional society in April 1780, Capel Lofft sent Robinson a copy of their address, and an account of their proceedings : these served as models for the constitutional society at Cambridge.’ P. 193.

‘ When the subject of the slave trade was discussing, it was impossible for Robinson not to feel interested ; he, accordingly, preached, and, in 1788, published on the occasion ; and if I mistake not, the first petition to the house of commons on this business

was from Cambridge. It was drawn up by Robinson, is admirably composed, and deserves to be recorded in these memoirs.' p. 194.

Chap. XIV. contains Robinson's character as a farmer.

Chap. XV.—Robinson's engagement to write the History of the Baptists.—His character as a politician.—Robinson came to London to collect materials for his work, having received offers of access to the British Museum.

'He was now entering on a new theatre. His talents as a writer had been long acknowledged, though in London he was little known as a preacher. His lectures soon became popular; the meetings where he appeared, uncommonly crowded: and his preaching being usually on questions concerning liberty and religious moderation, he easily conciliated the more liberal of all parties among the dissenters.

'But how short-lived is popular admiration! Robinson's mode of public preaching in London was thought, by many of his own party, calculated rather to make men doubt, than believe;—to enquire, rather than convince; his eloquence rather fascinating than solid; his hearers were rarely addressed on those points of doctrine from whence they derived their comfort; and the orthodoxy of the preacher became suspected. Unfortunately, too, in a pamphlet published about this time, he defended the "Innocence of mere Mental Error," meaning, that men may hold mistaken notions concerning religion, without that guilt which proceeds from a depraved heart. The doctrine was readily embraced by many of his more curious hearers, but the greater part were alarmed. They asserted, that truth was not only important, but essential to salvation. Of Calvinism they would not abate a single article; and though Robinson professed himself a moderate Calvinist, they thought him an unsound man, wavering between the doctrines of Arius and Socinus.' p. 218.

'From the noise of the great city,—from the obtrusion of excessive admiration,—from idle flattery, and frequent mortifications, he yielded to the retirement of a village, and the groves of Academus; his plans were formed anew, and a determination made of publishing his work by subscription. This history was the work of a great many years of close application, and was not published till the year 1790.' p. 221.

In the year 1782, Robinson published a Political Catechism.

'A parent is here introduced, catechising his son on subjects contained in the following words:—Mysteriousness,—Constitution,—Administration,—Representation,—Taxation,—Responsibility,—Generalissimo,—Aggrandisement,—Emigration.' p. 225.

In Chap. XVI. is an account of the *Regium Donum* pension

sion conferred on the dissenters.—Chap. XVII.—Apparent change in Robinson's theological sentiments.—He is visited by several leading men of America.—Chap. XVIII.—Account of smaller publications of Robinson's, and of his sixteen discourses published in 1786, which, from having been preached in barns and villages near Cambridge, have been called barn, or village, sermons.—We have been particularly entertained with the letters of Mr. Robinson which are scattered through the work. They are distinguished by a peculiar vein of humour and *naïveté*.—

Chap. XX.—Short Account of the Proceedings in the University of Cambridge, in the years 1787 and 1788.

‘ Robinson's obligations to several members of the university were at this period not inconsiderable: and to their friendship, he was indebted for the free use of books in the public library, which much facilitated his literary inquiries, and enabled him to complete his two elaborate histories.’ p. 316.

Chap. XXI.—An Account of Robinson's History of Baptism.—Chap. XXII.—Observations on Robinson's Correspondents, in the years 1788 and 1789.—Chap. XXIII.—Review of Robinson's Ecclesiastical Researches.

‘ During the last year of his life, our author pursued no new speculations, and attempted few compositions. The whole of the volume on Baptism, except the Preface, and Recapitulation at the end, were completed before that period, and was originally intended as an introduction to a larger undertaking. The latter has since appeared under the title of “Ecclesiastical Researches.” These were our author's two favourite works, and to the severe application, with which he engaged in them, he fell an untimely sacrifice.’ P. 351.

Chap. XXIV.—Robinson's Death;—Review of his Character;—Monody on his Death, &c.

‘ It has already been hinted, that Robinson died at Birmingham. Having been for some time in a declining and dejected state, it was hoped, by his family, that a journey to this place, and an interview with Dr. Priestley, which he had long desired, would have proved beneficial to his health and spirits. The physician approved the intended journey, though, on account of the present languor of his patient, he wished it to be deferred. On Wednesday, June 2, he set off from Chesterton, and travelling by slow stages, in an open chaise, on Saturday evening he arrived at Birmingham. This was in the summer of 1790.

‘ It does not appear, that he entertained any apprehension of his approaching dissolution, when at Birmingham, though he felt himself a different man from former times; for to one introduced to him, he addressed himself in this singular manner, “You are only come
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come to see the shadow of Robert Robinson." Notwithstanding, he ventured to preach twice on the Sunday,—at the new-meeting, in the morning, and in the evening, at the old. Dr. Priestley was charmed with his facetiousness in conversation (for his sprightliness he seems to have retained to the last), but confessed himself much disappointed with his preaching. "His discourse," he says, "was unconnected and desultory; and his manner of treating the trinity favoured rather of burlesque, than serious reasoning. He attacked," continues this ingenious and learned man, "orthodoxy more pointedly and sarcastically, than I ever did in my life." p. 396.

'On the Monday evening he was seized with great difficulty of breathing, a complaint with which he had some time been troubled; but on Tuesday he diverted the company with his usual vivacity, and appeared not to think himself in danger: at night he ate his supper with a good appetite, and retired to rest without the least complaint. Of death Robinson was not afraid: but the act of parting with his family and friends always appeared to him very distressing, because afflictive to such as were left behind. Hence it was, that he often expressed a wish to die, "softly, suddenly, and alone." On Tuesday morning he was found dead in his bed: and as the clothes were not the least discomposed, nor his features distorted, it is probable, that this great and amiable man expired exactly as he wished.' p. 398.

We have exceeded our usual limits in giving an analysis of these Memoirs: but the character they portrayed appeared to us, notwithstanding some eccentricities, a beautiful picture, which we wished to present to our readers in all its proportions and shadings. This work will, no doubt, be particularly interesting to the dissenters,—Mr. Robinson having been a distinguished champion for non-conformity. But, towards the close of his life, his studies took a wider range; and he is rather, as observed by his biographer, to be considered as a man of literature, and a defender of the general principles of liberty, than either as a sectarian or a divine.

Of the manner in which these Memoirs are executed, we cannot, perhaps, do better than quote the words of Mr. Dyer—

'I affect not to be thought an original; though I profess to copy no biographer, as a model. I betray, perhaps, a portion of weakness. A different conduct, at least, might have preserved me from some errors. But my eye has been fixed on Robert Robinson, a man who possessed strong characteristic features; who, in his manners, was peculiar; in his religion, a little inconstant, perhaps; in his pursuits, a great manufacturer of varieties. As he diversifies his pursuits, I diversify my chapters. The only questions with me of importance, are, Have I, on the whole, preserved the truth of character,

character, and yet maintained something like unity of design? If so, I have accomplished all that was intended.' p. iv.

To his last interrogatory, we confess ourselves inclined to answer in the affirmative.

Medical Commentaries for the Year 1794. Exhibiting a Concise View of the latest and most Important Discoveries in Medicine and Medical Philosophy, collected and published by Andrew Duncan, M. D. F. R. and A. S. Ed. Physician to his Royal Highness the Prince of Wales for Scotland, Fellow of the Royal College of Physicians, Edinburgh, Member of the Royal Societies of Medicine of Paris, Copenhagen, Edinburgh, &c. and Professor of the Institutions of Medicine in the University of Edinburgh. Decade II. Vol. IX. 8vo. 6s. Boards. Robinsons. 1795.

OF the utility of the annual labours of doctor Duncan we have already expressed our opinion. The matter which constitutes the volume before us, does not appear to be inferior, either in a practical or theoretical point of view, to that of those which have preceded it. In the arrangement of the materials, the editor has pursued his usual plan of beginning with an examination, or rather an analysis, of new publications; but it does not by any means convey an adequate idea of the medical literature of the period which the volume comprehends.

The publications that are particularly examined in this part of the work, are, Dr. Reil's *Memorabilia Clinicorum Medico-practicorum*,—Dr. Monro's *Experiments on the Nervous System, with Opium and Metalline Substances*,—Dr. Saunders's *Treatise on the Structure, Economy, and Diseases of the Liver*,—Dr. Arnold's *Case of Hydrophobia*,—Dr. Jackson's *Dermato-pathologia*,—Mr. Moncrieff's *Inquiry into the Medicinal Qualities and Effects of the Aerated Alkaline Water*,—Dr. Baillie's *Morbid Anatomy*,—the *Transactions of the College of Physicians of Philadelphia*,—Mr. Humpage's *Physiological Researches*,—and Professor Richter's *Medical and Surgical Observations*.—Of the utility and importance of most of these different publications, we have already had occasion to pronounce our opinion.

The second part of this performance is more interesting and important. It contains various observations and reflections on different medical subjects, that cannot but engage the attention of the diligent inquirer.

Dr. George Pearson's *Remarks on the Effects of the Variolous Infection on Pregnant Women*, are in many respects judicious, and well supported by the facts adduced. The doctor

doctor considers the following as evidences of a disease being the small-pox—

‘ 1st, Certain symptoms and appearances, observed only in particular stages of the disease.

‘ 2d, Certain symptoms, which occur in succession.

‘ 3d, Scars in the skin after the disease.

‘ 4th, The constitution not being, after the disease, susceptible of the small-pox from the insertion of variolous matter.

‘ 5th, The matter of the eruptions producing the small-pox in other persons.

‘ Now, as the small-pox may take place, and the peculiar symptoms, and symptoms in succession, not be present, nor scars be left, and as the other proofs are equivocal, or not in every case present, it follows, that cases may occur, in which it is impossible to determine the question at issue beyond the reach of doubt. For, even the last proof mentioned is sometimes undecisive, as I will make appear by two instances. Mr. Dawson relates, in the third volume of the Transactions of the College of London, that on the seventh or eighth day after inoculation, he took matter from the places of insertion of two children, who had no observable fever or eruption; and, by inoculation of nineteen persons with this matter, there ensued in all of them, inflammation, eruptive fever, and apparently variolous pustules.

‘ The two children, whose matter had infected these nineteen persons, were inoculated a second time; when, besides the usual inflammation and suppuration of the parts of the insertion, a fever came on, succeeded by seemingly the true variolous eruptions, as in the most regular small-pox. Dr. Leake has published a case, on the authority of Mr. Head, in which variolous matter applied to himself, who had certainly had the small-pox, produced inflammation and suppuration in the part inoculated; but there was no fever or eruption. The matter, however, of this abscess produced, by insertion, in a person who had not had the small-pox, inflammation, eruptive fever, and pustules, as in the most regular kind of small-pox. Dr. Rush mentions an instance of the same kind in the London Medical Observations and Inquiries. Vol. V, p. 40.

‘ To remove all ambiguity, seven persons were inoculated with the patient's matter in Mr. Head's case; and they all had the peculiar symptoms and succession of stages of the regular small-pox.’ p. 226.

After stating these facts, which cannot be disputed by those who have been attentive to this curious subject, the author returns to the case of the woman mentioned in the beginning of his paper—

‘ She was delivered, (says he) as hath been stated, when eight months,

months, and perhaps two weeks, gone with child of a dead foetus, covered with pustules of such an appearance, singly considered, as probably have only been seen in the small-pox; and I am authorised to affirm with confidence, that such pustules, in such a number, have been seen in no disease, but that which they exactly resembled, namely, the small-pox. Strong confirmation that these were variolous pustules, is afforded by the circumstance of the mother having had the small-pox at such a period before parturition, as to have infected the foetus, and for the disease in it to have made the progress manifested by the appearances on its body; assuming, however, that the stages and periods of the small-pox are the same in the womb, as in the natural way, in the air.

‘The variolous nature of these eruptions in the dead child is further proved by analogous cases; for such pustules, and in such a number, have been seen on the birth of the foetus only in those cases where, like the present, the mother had a short time before certainly had the small-pox.

‘Farther evidence is afforded by the inoculation with the matter of this dead child. And, if the effects were not such as to remove all ambiguity, there having been no observable fever or eruption, they were at least such as to yield a strong confirmation of other proofs.

‘Supposing the foetus, in this case, to have had the small-pox before its birth, and that the progress of it was as in the natural way, the child could not have been infected by the matter with which the mother was inoculated, but might by the infection generated by the constitution of the mother. It does not seem unreasonable, or inconsistent, to calculate, that the foetus was infected on the first day of the eruptive fever of the mother, which was the eighth day after inoculation; that in ten days farther, its whole constitution was affected by the eruptive fever; that during two days more, the eruptions came out; and that it lived four days after the first appearance of the eruption. The child, therefore, probably, died on the sixth day after its constitutional affection, and the twenty-sixth day after the inoculation of its mother, which was the 31st day of May, or 1st of June; and after remaining four days dead in the womb, it was brought into the world, in the condition above described.’ p. 228.

The author’s statement of the cases of this kind that have been recorded by different writers, and of those which have fallen under the observation of his medical friends, as instances of the infection of the unborn foetus with variolous matter, is made with fairness; and his remarks upon them are in general pertinent, and display considerable ingenuity and acuteness of discrimination.

The conclusion of the author respecting the infrequency of the
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the *fœtus in utero* being infected with the disease when the mother labours under the small-pox, and the manner in which he supposes the variolous poison to be conveyed into the constitution, are equally curious, but probably rest upon too few facts. The observations are these—

‘ From the very small proportion of persons who are supposed to be not susceptible of the action of the variolous matter, although their mothers, while pregnant, who had already passed through the small-pox, were exposed to the influence of this poison, and from there not being a single satisfactory proof of this disease in the womb of such women, it may reasonably be doubted, whether the small-pox ever takes place in the uterus, except from infection generated by the mother.

‘ In all the above cases of the supposed small-pox in the womb, in which the disease appears to have been communicated by the mother's infectious matter, the time of the action of the infection in the *fœtus* may have been the same as in the natural small-pox in the air; which may reasonably be supposed to be the case: because, under both circumstances, the variolous poison is probably conveyed into the constitution along with the aliment; whether that be oxygen, which enters by the way of the lungs, or animal and vegetable matter, which enters by the way of the alimentary canal.’ P. 253.

From the cases which this writer has met with, and those that have been recorded by others, he ventures to conclude that the natural small-pox in pregnant women is fatal, in at least nineteen out of twenty cases, to the *fœtus* in the womb, and to three-fourths or four-fifths of the women. He thinks that there is not, ‘ perhaps, a single decisive instance of a patient going through the disease in the womb, and being afterwards born alive;’ and that it is not ‘ even clearly proved that a child born with the small-pox has survived this disease.’

The circumstances on which this fatality depends, he supposes to be the following—

‘ 1st, The *fœtus* being immersed in a liquid.

‘ 2dly, The small quantity of oxygen taken into its constitution, and that only through the intervention of the mother.

‘ 3dly, The temperature of the surrounding medium of fluids and solids, being 97° or 98°.

‘ It is particularly worthy of notice, that the *fœtus*, in the womb, dies with a smaller number of eruptions upon it, than scarcely ever happens from this disease after birth.

‘ There are some facts to show, that it is probable, a very small proportion of pregnant women die by inoculation, although the *fœtus* generally is destroyed. All calculation is liable to much inaccuracy

accuracy in the present state of facts; but in about forty cases of pregnant women inoculated in almost every stage of pregnancy, which I could state on the authority of sir George Baker, baron Dimsdale, Dr. Ingenhoufz, Dr. Woodville, Mr. Wackfel, and from the above cases, one died, as stated by sir George Baker to have happened in the sixth month of pregnancy: but, I am sure, not one in a hundred dies at earlier periods of pregnancy than seven months.' P. 254.

On the whole, this is a very important paper; but the facts brought in support of the extensive conclusions of the author, 'that the foetus is not infected by the variolous matter that infects the mother, and that it is never infected but by variolous matter generated by the mother,' are not sufficiently numerous or sufficiently strong.

Mr. Bishoprick's 'cancer-like case of the uterus' is not very instructive. It affords nothing of novelty, even allowing it to have been of a cancerous nature, which many practitioners will most probably be disposed to doubt,—as, both from the history of the symptoms, and the efficacy of the mercurial plan of cure, considerable suspicion must arise of its having proceeded from venereal infection.

The account of the effects of an over-dose of the *terra ponderosa muriata* is more useful. It is of great importance to know the effects of a new medicine in every quantity in which it may be given. In the present instance, its effects in a large dose are fully described: but the account would have been much more satisfactory if the exact quantity taken had been ascertained. The author's description of the effects of this powerful medicine is this—

'The drops (says he) instantly produced their usual effect of making me squeamish. In half an hour's time, (about 12 o'clock), I began to be violently purged without griping, and, at the same time, began to be very much relaxed. This continued till about two in the afternoon, by which time I could only crawl along with the assistance of the furniture and walls; my knees, and particularly my right, was first seized. When the purging stopped, it was succeeded by vomiting, which continued till about eight o'clock. The discharge was not great, but very nauseous, both in taste and appearance. I took some warm camomile tea, but that came off directly and pure. About three I was helped up to bed. The use of my limbs was gradually taken from me, before nine in the evening. I could not produce the least possible motion, in any joint or limb about me. The last part I lost the use of was my left hand. The strokes of my pulse, so long as I could feel them, and afterwards, when an apothecary in this neighbourhood, for whom I sent, felt them, were regular, and as in the usual state of my health. My

feet were deadly cold, though continually wrapped in heated flannels. The apothecary was sent for in the evening, and was with me about eight o'clock. I told him what I apprehended to be the cause of my complaint, and what I understood from you the medicine was. He seemed to doubt whether it could produce the effects: he ordered me nothing of medicine that night. The people about me were then preparing me a bed down stairs: he directed hot bricks to be applied to my feet, as soon as I was removed, and that they should give me some gruel with brandy in it. After I was got to bed, my feet began to burn, and my whole body to perspire freely, but not profusely; and continued to do so through the remainder of my illness. I could not sleep any part of the night, and was very uneasy in every posture in which I could be placed. You may judge of my utter debility, when I tell you that, in being served with some toast steeped in gruel, a crumb passed the wrong way, and yet with the utmost effort I could not make the least cough to throw it back again. The apothecary still, however, thought my complaint could scarcely be caused by the *terra ponderosa muriata*, but seemed disposed to consider me in a rheumatic fever. He told me he should send me a mixture to continue and promote the perspiration, which had broken out.' P. 267.

Mr. Kellie's account of the effects of compression by the tourniquet in stopping the cold fit of intermittents, is curious and interesting, in so far as it brings to the attention of the practitioner an extraordinary fact respecting the means of removing the cold fits of fever. From the trials Mr. Kellie has made, it appears—

' 1st, That at any time during the cold fit of an intermittent, if the tourniquets be so applied as to obstruct the circulation in two of the extremities, in three minutes thereafter the hot stage will be induced.

' 2dly, That if the tourniquets be applied previous to the accession of the paroxysm, the cold stage will be entirely prevented.

' 3dly, That where the cold stage of an ague is either thus shortened, or altogether prevented, the following hot stage is rendered both milder and shorter in its duration.' P. 279.

The reasoning of the author on the mode of operation of this mechanical mean of obviating the paroxysms of intermittents is by no means so satisfactory as the fact he has stated. There can surely be no sufficient ground for concluding that the pressure, and consequent, prevention of circulation in different parts of the sanguiferous system from the application of tourniquets, acts in the same manner as 'spirituous liquors, hot tinctures, spices, opiates, and emetics.' Nor is the doctrine of atony and spasm without its difficulties, however
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well founded the author may conceive it to be. The increase of velocity in the circulation, as well as the heat and flushing of the face, are easily accounted for by the mechanical action of the tourniquets, without having recourse to the obscure speculations concerning atony and spasm.

The observations on the *kuritsha slepota*, or hen blindness of the Russians (the *dysopia tenebrarum* of Dr. Cullen), are in general judicious, though the cause of the disease does not appear to be fully determined. The result of Dr. Guthrie's inquiries into this curious subject is—

‘ 1st, That the disease is pretty common amongst the Russian peasants, who have given it the name mentioned above.

‘ 2dly, That they are generally seized with it after much fatigue and watching, more particularly during the hay-harvest, when they commonly work all night to avoid the sultry heat of day, and sleep less than usual.

‘ 3dly, That it is attended with no pain, or disagreeable sensation in the part affected, although the patient loses completely his sight after sun-set, even in the lightest night of summer, and does not recover it till its rising again; whilst it is impossible, on the strictest examination of the eye, to distinguish those who have, from those who have not the complaint.

‘ 4thly, That its duration is only temporary, seldom lasting above a month or six weeks, even when the disease is left to itself; but that they know and use a village specific, which removes it in a week or fourteen days at most.’ p. 286.

This specific Dr. Guthrie supposes to be the plant which in this country has the name of corn-flower or blue-bottle.

The author has also met with a disease the opposite of the above, the *dysopia luminis* of Cullen; but the information he has given us respecting it is far from being satisfactory.

Mr. Eaton's account of the Arabian mode of curing fractured limbs is not only curious, but may probably suggest an useful hint to the practical surgeon.

The mode is simply to encase the fractured limb in gypsum or plaster of Paris. It would seem at first, that some inconvenience might arise from this application: but from the very particular manner in which it is made use of, every possible disadvantage is probably guarded against. The description which is given of the method of applying the plaster to the limb is too long for insertion.

The history of the case which Dr. Martyn has given is truly a complicated one. It would be extremely difficult for even a practical physician to trace the disease to any probable source, from the account here detailed, or to find any thing like principle in the method or rather methods of cure which

were adopted. The writer appears to have ransacked the whole materia medica for remedies, and to have at last stumbled upon mercury. It does not however seem very clear that the mercury effected the whole of the cure, since twenty grains of opium had been administered during the preceding day and night, the action or influence of which could not have ceased at the time of using the mercury. Probably both these powerful remedies had a share in the cure.

A. B's account of the pernicious effects of water impregnated with lead seems to be just; but he has not by any means shown in what way the water could be impregnated with this noxious substance. It is a fact very well known, that water can remain for a considerable length of time in leaden cisterns without acquiring any pernicious quality.

Mr. Rait's '*singular*' case of midwifery has nothing very singular in it. It was merely a case of præternatural labour, in which the strength of the woman was considerably exhausted, and where the efforts of the writer were successful in extracting the child.

Dr. Nevin's history of the case of a *puer cœruleatus*, besides affording a curious example of præternatural conformation of the heart, may be of importance in a physiological point of view. It may show, as the writer very properly supposes, 'that the action of respirable air on the blood, during its passage through the lungs, is absolutely necessary for the support of life, and the generation of animal heat.' The cases of this kind, recorded by Dr. Sandifort and Mr. Abernethy, differ in some respects from that which is here described.

Mr. Stewart's account of a singular periodical discharge from the urethra is only extraordinary as recording the fact of a periodical discharge of nearly eight ounces of blood by the urethra. The cause seems to have been extreme debility.

In Dr. Fowler's account of the effects of a solution of arsenic in the cure of remittent fever, we meet with additional evidence in favour of the efficacy of that medicine.

Mr. Ellis's history of a tetanic affection contains nothing new or extraordinary. The disease seems to have originated from a puncture in the foot, and to have been removed by the common methods of treatment, viz. laudanum, æther, camphor, and clysters with emetic tartar. A caustic was also applied to the punctured part, and the warm bath employed.

The last part of the work contains 'Medical News,' and is by much the least important. Dr. Chisholm's account of an extraordinary plant, which is indigenous in the Dutch colony of Demerary, is however too curious to be passed over. After relating the circumstance that led him to the inquiry
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respecting its medicinal properties, he affords us the following information—

‘The juice of the akuferunee’ (the name of the plant among the Indians) ‘is so effectual in curing inflammation of the eyes, that a single drop is sufficient to give immediate relief in the most obstinate cases; and at the end of four days, or by the application of four drops, the cure is generally completed. The Indians use it in the following manner. After stripping off the outer rind or bark of the root, and drawing out the woody fibre which runs through the middle of it, they press the juice of the remaining pulpy part on a flock of cotton, which, when saturated with it, will serve several times. The remedy being thus prepared, they take a smooth green leaf, generally of the plant itself, and forming it into a kind of funnel, they introduce its spout between the eye-lids, and gently press the cotton, so that only one drop may enter the eye. It was only about two years before this, that Mr. Edmunston became acquainted with the eye-root, and the manner of using it. At that time, and for several months before, he had been dreadfully afflicted with an inflammation in both his eyes; and had in vain had recourse to medical assistance, and to every application recommended to him. One day whilst shut up in a dark room, a neighbouring Arrowawk Indian called on him, and, on learning the cause of his confinement, assured him, he would speedily give him relief; he immediately gathered some of this root, formed his leaf-funnel, and pressed a single drop of the juice into each eye: on the following morning he again called, and applied the remedy in the same manner. Mr. Edmunston was now so much relieved as to be able to bear the light. On the fifth day, after four drops had been pressed into each eye, the inflammation was totally removed. So extraordinary a cure, I must confess, appeared to me incredible; but, on my return to the settlements on the sea-coast, so many proofs were given me of the wonderful efficacy of the eye-root, as removed all doubt of Mr. Edmunston’s veracity.’ P. 369.

It is observed farther that—

‘A very singular circumstance attending the application of this juice, is, that when the drop touches the eye, a sweetish bitter taste is instantly perceived on the tongue by the patient. The infusion, however, did not produce this effect. I know two gentlemen of Demerary, who had a drop pressed into one of their eyes to ascertain this fact. The sweet taste was instantly perceived.’ P. 371.

From the descriptions which the author has been able to procure of this plant, he supposes it to be a new species of the *bignonia*; and in order to distinguish its specific virtue in removing inflammation of the eyes, he has given it the title of *bignonia ophthalmica*.

An Apology for the Bible, in a Series of Letters, addressed to Thomas Paine, Author of a Book entitled, The Age of Reason; Part the Second, being an Investigation of True and of Fabulous Theology. By R. Watson, D. D. F. R. S. Lord Bishop of Landaff, and Regius Professor of Divinity in the University of Cambridge. 8vo. 4s. Sewed. Evans. 1796.

AS the tract to which these letters are in answer is the production of a man equally conspicuous for want of learning, shrewdness, and self-conceit, so these very qualities which abound in his work are above all others adapted to render it pernicious. No person, indeed, competent to judge of its contents, is in any danger of suffering from it; but many a member of a country book-club, and perhaps the general mass of readers, are, from various causes, not unlikely to be misled by its suggestions. It was from such an impression that bishop Watson undertook to write his *Apology*, (we wish he had given it a different title) which is happily suited to the comprehension of those whom the lucubrations of Thomas Paine were most likely to affect, while it is equally calculated to afford pleasure to the most learned and enlightened reader.

It is an observation that occurred to us, and we think it not unlikely to have suggested itself to others, that, notwithstanding all the vapour of Mr. Paine in consequence of his discoveries, he himself, when he published them, was not satisfied of their truth; for, otherwise, we do not think that an appeal would have been made by him from his judgment to his passions, nor that his feelings in a fever, perhaps attended with delirium, could have been deemed by him a criterion of the truth of his principles. The appeal itself resembles the Irishman's running with a lanthorn to his sun-dial, to find out the moment of midnight. This subject the bishop has regarded in another light; from which he points out to Mr. Paine an important consideration—

* Whether you have examined calmly, and according to the best of your ability, the arguments by which the truth of revealed religion may, in the judgment of learned and impartial men, be established?—You will allow, that thousands of learned and impartial men, (I speak not of priests, who, however, are, I trust, as learned and impartial as yourself, but of laymen of the most splendid talents)—you will allow, that thousands of these, in all ages, have embraced revealed religion as true. Whether these men have all been in an error, enveloped in the darkness of ignorance, shackle by the chains of superstition, whilst you and a few others have enjoyed light and liberty, is a question I submit to the decision of your readers.

‘ If you have made the best examination you can, and yet reject revealed religion as an imposture, I pray that God may pardon what I esteem your error. And whether you have made this examination or not, does not become me or any man to determine. That gospel, which you despise, has taught me this moderation; it has said to me—“ Who art thou that judgest another man’s servant? To his own master he standeth or falleth.”—I think that you are in an error; but whether that error be to you a vincible or an invincible error, I presume not to determine. I know indeed where it is said—“ that the preaching of the cross is to them that perish foolishness,—and that if the gospel be hid, it is hid to them that are lost.” The consequence of your unbelief must be left to the just and merciful judgment of him, who alone knoweth the mechanism and the liberty of our understandings; the origin of our opinions; the strength of our prejudices; the excellencies and the defects of our reasoning faculties.’ P. 8.

The professed object of Mr. Paine being to prove, from the Bible itself, that the Bible is unworthy of credit, the bishop undertakes on the same ground to evince the reverse. Mr. Paine, however, in placing the strength of his cause upon this position, hath discovered no small portion of dexterity; for by this means he not only puts out of sight all collateral proof resulting from history, chronology, and every other attestation of antiquity, but taking the Bible to be, not what it is in itself, but what he finds it in a translation which is in a thousand instances confessedly erroneous,—like his cater-cousin the philosopher Katterfelto, he either substitutes an egg for the bird,—or else, under the convenient covert of a fallacious statement, changes the view of his subject.

The bishop, considering Mr. Paine’s work as tautologous and confused, endeavours to restore it to method, and having reduced its topics to order, proceeds in a regular discussion. Accordingly the first question proposed is,—‘ Whether there is sufficient authority for believing the Bible to be the word of God, or whether there is not?’ This Paine determines in the negative, upon what he calls moral evidence; that is, from the moral justice of God, it is incredible he should have commanded the Israelites to destroy the Canaanites:—‘ for wherein could crying or smiling infants offend?’ The bishop retorts on Mr. Paine’s principles, implying the belief of this divine attribute—

‘ Why do you not maintain it to be repugnant to his moral justice, that he should suffer crying or smiling infants to be swallowed up by an earthquake, drowned by an inundation, consumed by a fire, starved by a famine, or destroyed by a pestilence? The word of God is in perfect harmony with his work; crying or smiling infants

fants are subjected to death in both. We believe that the earth, at the express command of God, opened her mouth, and swallowed up Korah, Dathan, and Abiram, with their wives, their sons, and their little ones. This you esteem so repugnant to God's moral justice, that you spurn, as spurious, the book in which the circumstance is related. When Catania, Lima, and Lisbon, were severally destroyed by earthquakes, men with their wives, their sons, and their little ones, were swallowed up alive :—why do you not spurn, as spurious, the book of nature, in which this fact is certainly written, and from the perusal of which you infer the moral justice of God? You will, probably, reply, that the evils which the Canaanites suffered from the express command of God, were different from those which are brought on mankind by the operation of the laws of nature.—Different! in what?—Not in the magnitude of the evil—not in the subjects of sufferance—not in the author of it—for my philosophy, at least, instructs me to believe, that God not only primarily formed, but that he hath through all ages executed the laws of nature; and that he will through all eternity administer them, for the general happiness of his creatures, whether we can, on every occasion, discern that end or not.

‘ I am far from being guilty of the impiety of questioning the existence of the moral justice of God, as proved either by natural or revealed religion; what I contend for is shortly this—that you have no right, in fairness of reasoning, to urge any apparent deviation from moral justice, as an argument against revealed religion, because you do not urge an equally apparent deviation from it, as an argument against natural religion: you reject the former, and admit the latter, without considering that, as to your objection, they must stand or fall together.’ P. 15.

After these observations, the bishop goes on to offer such considerations as, humanely speaking, might sufficiently account for and justify this excision; concluding his first letter with an observation that does honour to his rank and profession, in reference to a threat of Mr. Paine in the course of his work, that in addition to his moral evidence against the Bible, he will produce such other evidence *as even a priest cannot deny*. His appreciating its quality by this discrimination, is, we suppose, equivalent, with Mr. Paine, to going *thorough sitch* with his work.

The bishop begins his second letter with animadverting on the difference of the evidence which Mr. Paine insists is necessary to prove the authenticity of the Bible and that of any other book, and exposing the confusion of the argument founded upon it; which boasted argument is—‘ if it be found that the books ascribed to Moses, Joshua, and Samuel, were not written by Moses, Joshua, and Samuel, every part of the

authority and authenticity of these books is gone at once.' Bishop Watson, having before shown the absurdity of Paine's confounding the genuineness with the authenticity of a book, replies to this impotent but confident assertion—

' I presume to think otherwise. The genuineness of these books (in the judgment of those who say that they were written by these authors) will certainly be gone; but their authenticity may remain; they may still contain a true account of real transactions, though the names of the writers of them should be found to be different from what they are generally esteemed to be.

' Had, indeed, Moses said that he wrote the five first books of the Bible; and had Joshua and Samuel said that they wrote the books which are respectively attributed to them; and had it been found, that Moses, Joshua, and Samuel, did not write these books, then, I grant, the authority of the whole would have been gone at once; these men would have been found liars, as to the genuineness of the books, and this proof of their want of veracity, in one point, would have invalidated their testimony in every other; these books would have been justly stigmatized, as neither genuine nor authentic.

' An history may be true, though it should not only be ascribed to a wrong author, but though the author of it should not be known; anonymous testimony does not destroy the reality of facts, whether natural or miraculous. Had lord Clarendon published his History of the Rebellion, without prefixing his name to it; or had the History of Titus Livius come down to us, under the name of Valerius Flaccus, or Valerius Maximus; the facts mentioned in these histories would have been equally certain.'

2. 35.

After adverting to an assertion, a hundred times confuted, that the miracles in Tacitus are as well authenticated as those of the Bible; and to the conceit that the books composing the Pentateuch were not written by Moses, which has not less often been exposed, his lordship goes on to the assertion—' that there is no affirmative evidence that Moses is the author of them,'—an assertion, which to impute to the ignorance of its author, would be a ridiculous extension of candour; but which, if he had known with what overwhelming conviction it had been confuted when brought forward by Voltaire, he neither could have had the folly nor the front to renew. After having evinced in a most decisive manner the utter falsehood of Mr. Paine's assertion, and silenced some puny sophisms founded on other parts of the Pentateuch itself, the bishop proceeds to an argument, which he thinks merits a reply—' that Moses was not the author of Deuteronomy,

nomy, because the reason given in that book for the observation of the sabbath is different from that given in Exodus.'

'As to there being two reasons given for its being kept holy,—one, that on that day God rested from the work of creation—the other, that on that day God had given them rest from the servitude of Egypt—I see no contradiction in the accounts. If a man, in writing the history of England, should inform his readers, that the parliament had ordered the fifth of November to be kept holy, because on that day God had delivered the nation from a bloody-intended massacre by gunpowder; and if, in another part of his history, he should assign the deliverance of our church and nation from popery and arbitrary power, by the arrival of king William, as a reason for its being kept holy; would any one contend, that he was not justified in both these ways of expression, or that we ought from thence to conclude, that he was not the author of them both?'
P. 58.

Having answered the charge of inhumanity, taken from 'the authority given to parents to bring their own children to have them stoned for stubbornness,' and shown that the institution of tithes was not only long prior to the Mosaic institution, but that a *tenth* of the fruits of their land was set apart by the Athenians, his lordship terminates his second letter, and concludes with what Mr. Paine styles the grammatical evidence that Moses was not the author of the books attributed to him. This leads the bishop onward to Mr. Paine's historical and chronological evidence. The first example offered of this kind is the word *Dan*, occurring in Genesis, the name of a town not given till above 330 years after Moses's death.

'Less this objection should not be obvious enough to a common capacity, you illustrate it in the following manner: "Havre-de-Grace was called Havre-Marat in 1793; should then any dateless writing be found, in after times, with the name of Havre-Marat, it would be certain evidence that such a writing could not have been written till after the year 1793." This is a wrong conclusion. Suppose some hot republican should at this day publish a new edition of any old history of France, and instead of Havre-de-Grace should write Havre-Marat; and that, two or three thousand years hence, a man, like yourself, should, on that account, reject the whole history as spurious, would he be justified in so doing? Would it not be reasonable to tell him—that the name Havre-Marat had been inserted, not by the original author of the history, but by a subsequent editor of it; and to refer him, for a proof of the genuineness of the book, to the testimony of the whole French nation? This supposition so obviously applies to your difficulty, that I cannot but recommend it to your impartial attention.' P. 70.

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The bishop, in addition, observes that the *Dan* here mentioned might have as well been a *river* as a town; and as Lot, to whom this passage refers, was settled in the plain of Jordan, so this river was composed of two others, the *Jor* and the *Dan*.

! The next difficulty respects its being said in Genesis—"These are the kings that reigned in Edom before there reigned any king over the children of Israel:—this passage could only have been written, you say (and I think you say rightly), after the first king began to reign over Israel; so far from being written by Moses, it could not have been written till the time of Saul at the least." I admit this inference, but I deny its application. A small addition to a book does not destroy either the genuineness or the authenticity of the whole book. I am not ignorant of the manner in which commentators have answered this objection of Spinoza, without making the concession which I have made; but I have no scruple in admitting, that the passage in question, consisting of nine verses containing the genealogy of some kings of Edom, might have been inserted in the book of Genesis, after the book of Chronicles (which was called in Greek by a name importing that it contained things left out in other books) was written. The learned have shewn, that interpolations have happened to other books; but these insertions by other hands have never been considered as invalidating the authority of those books.' P. 72.

' Take away (says Mr. Paine) from Genesis the belief that Moses was the author, on which only the strange belief that it is the word of God has stood, and there remains nothing of Genesis but an anonymous book of stories, fables, traditionary or invented absurdities, or downright lies!' But without insisting that, till he has disproved that Moses was the author, Mr. Paine hath no right to remove this position, the bishop asks—

' What! is it a story then, that the world had a beginning, and that the author of it was God? If you deem this a story, I am not disputing with a deistical philosopher, but with an atheistic madman. Is it a story, that our first parents fell from a paradisiacal state—that this earth was destroyed by a deluge—that Noah and his family were preserved in the ark, and that the world has been repopled by his descendants?—Look into a book so common that almost every body has it, and so excellent that no person ought to be without it—Grotius on the Truth of the Christian Religion—and you will there meet with abundant testimony to the truth of all the principal facts recorded in Genesis. The testimony is not that of jews, christians, and priests; it is the testimony of the philosophers, historians, and poets of antiquity. The oldest book in the world

world is Genesis; and it is remarkable that those books which come nearest to it in age, are those which make, either the most distinct mention, or the most evident allusion to the facts related in Genesis concerning the formation of the world from a chaotic mass, the primeval innocence and subsequent fall of man, the longevity of mankind in the first ages of the world, the depravity of the antediluvians, and the destruction of the world.—Read the tenth chapter of Genesis.—It may appear to you to contain nothing but an uninteresting narration of the descendants of Shem, Ham, and Japheth; a mere fable, an invented absurdity, a downright lie. No, sir, it is one of the most valuable, and the most venerable records of antiquity. It explains what all profane historians were ignorant of—the origin of nations. Had it told us, as other books do, that one nation had sprung out of the earth they inhabited; another from a cricket or a grasshopper; another from an oak; another from a mushroom; another from a dragon's tooth; then indeed it would have merited the appellation you, with so much temerity, bestow upon it. Instead of these absurdities, it gives such an account of the peopling the earth after the deluge, as no other book in the world ever did give; and the truth of which all other books in the world, which contain any thing on the subject, confirm. The last verse of the chapter says—“These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth, after the flood.” It would require great learning to trace out, precisely, either the actual situation of all the countries in which these founders of empires settled, or to ascertain the extent of their dominions. This, however, has been done by various authors, to the satisfaction of all competent judges; so much at least to my satisfaction, that had I no other proof of the authenticity of Genesis, I should consider this as sufficient. But, without the aid of learning, any man who can barely read his Bible, and has but heard of such people as the Assyrians, the Elamites, the Lydians, the Medes, the Ionians, the Thracians, will readily acknowledge that they had Assur, and Elam, and Lud, and Madai, and Javan, and Tiras, grandsons of Noah, for their respective founders; and knowing this, he will not, I hope, part with his Bible, as a system of fables. I am no enemy to philosophy; but when philosophy would rob me of my Bible, I must say of it, as Cicero said of the twelve tables,—This little book alone exceeds the libraries of all the philosophers in the weight of its authority, and in the extent of its utility.’ p. 74.

Paine, from his abuse of the Bible, proceeds to that of Moses, resuming the wars in Canaan. Having speculated further upon this subject, bishop Watson observes—

‘Moses would have been the wretch you represent him, had he acted by his own authority alone: but you may as reasonably attribute

tribute cruelty and murder to the judge of the land in condemning criminals to death, as butchery and massacre to Moses in executing the command of God.' P. 81.

Against the misrepresentation of Paine relative to the Midianites, the bishop is roused to expressions of indignation, which the provocation offered sufficiently deserved *—

' You give a different turn to the matter; you say—"that thirty-two thousand women-children were consigned to debauchery by the order of Moses."—Prove this, and I will allow that Moses was the horrid monster you make him—prove this, and I will allow that the Bible is what you call it—a book of lies, wickedness, and blasphemy"—prove this, or excuse my warmth if I say to you, as Paul said to Elymas the forcerer, who sought to turn away Sergius Paulus from the faith, "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—I did not, when I began these letters, think that I should have been moved to this severity of rebuke, by any thing you could have written; but when so gross a misrepresentation is made of God's proceedings, coolness would be a crime. The women-children were not reserved for the purposes of debauchery, but of slavery;—a custom abhorrent from our manners, but every where practised in former times, and still practised in countries where the benignity of the christian religion has not softened the ferocity of human nature. You here admit a part of the account given in the Bible respecting the expedition against Midian to be a true account: it is not unreasonable to desire that you will admit the whole, or shew sufficient reason why you admit one part, and reject the other. I will mention the part to which you have paid no attention. The Israelitish army consisted but of twelve thousand men, a mere handful when opposed to the people of Midian; yet, when the officers made a muster of their troops after their return from the war, they found that they had not lost a single man! This circumstance struck them as so decisive an evidence of God's interposition, that out of the spoils they had taken they offered "an oblation to the Lord, an atonement for their souls." Do but believe what the captains of thousands, and the captains of hundreds, believed at the time when these things happened, and we shall never more hear of your objections to the Bible, from its account of the wars of Moses.' P. 83.

This letter concludes with the following passage—

* The reason why these boys were put to death, as well as the women, the rites of Baal-Peor decidedly show; we cannot therefore think they were killed by way of prevention, nor as a security against the vengeance which, when grown up, they might take. REV.

' You

' You produce two or three other objections respecting the genuineness of the first five books of the Bible.—I cannot stop to notice them: every commentator answers them in a manner suited to the apprehension of even a mere English reader. You calculate, to the thousandth part of an inch, the length of the iron bed of Og the king of Basan; but you do not prove that the bed was too big for the body, or that a Patagonian would have been lost in it. You make no allowance for the size of a royal bed, nor ever suspect that king Og might have been possessed with the same kind of vanity, which occupied the mind of king Alexander, when he ordered his soldiers to enlarge the size of their beds, that they might give to the Indians, in succeeding ages, a great idea of the prodigious stature of a Macedonian. In many parts of your work you speak much in commendation of science. I join with you in every commendation you can give it: but you speak of it in such a manner as gives room to believe that you are a great proficient in it; if this be the case, I would recommend a problem to your attention, the solution of which you will readily allow to be far above the powers of a man conversant only, as you represent priests and bishops to be, in *hic, hæc, hoc*. The problem is this.—To determine the height to which a human body, preserving its similarity of figure, may be augmented, before it will perish by its own weight.—When you have solved this problem, we shall know whether the bed of the king of Basan was too big for any giant; whether the existence of a man twelve or fifteen feet high is in the nature of things impossible. My philosophy teaches me to doubt of many things; but it does not teach me to reject every testimony which is opposite to my experience: had I been born in Shetland, I could on proper testimony have believed in the existence of the Lincolnshire ox, or of the largest dray-horse in London; though the oxen and horses in Shetland had not been bigger than mastiffs.' p. 86.

The Law of Evidence, by Lord Chief Baron Gilbert. Considerably enlarged by Capel Lofft, Barrister at Law. To which is prefixed, some Account of the Author; his Abstract of Locke's Essay; and his Argument in a Case of Homicide in Ireland. Vols. III. and IV. Royal 8vo. 18s. Boards, Longman. 1796.

THESE two volumes complete a very enlarged and improved edition of one of the most valuable productions of the lord chief baron Gilbert.

The comprehensive outlines of the law of evidence, as traced by that illustrious contributor to the stock of legal knowledge, have been filled up, with much industry of research and ingenuity of comment, by the editor, Mr. Capel Lofft, with whose
name

name and writings the literary part of the public are well acquainted.

From the extensive ramifications into which Mr. Lofft has pursued the various titles of this important part of the professional science, his edition may be considered as a minor abridgment of law. This circumstance however has occasioned great delay in the publication of the work, and prevented Mr. Lofft himself from proceeding in the completion of his proposed design, farther than about a third part of the fourth volume. The following note refers to the place at which Mr. Lofft ceased to supply the copy—

‘From circumstances, which need not here be detailed, the copy furnished by Mr. Lofft was abruptly discontinued at this part.—It was found necessary therefore that the work should be concluded in the best manner that such a conjuncture would permit. The following pages, with the General Index of Principal Matters, and part of the Synoptical Index, were compiled by a gentleman, who, though wishing *on this occasion* to remain totally unknown to the profession, apologizes to them for the inadequate manner in which he is conscious his task has been fulfilled: and rests his plea for excuse on the known difficulty of pursuing a plan laid down by another, with whom he had no concurrence or communication.’
Vol. iv. P. 1347.

This gentleman’s wish to remain ‘*on this occasion* totally unknown to the profession’ is undoubtedly a proof of his modesty: but we do not perceive any thing in the part which he has supplied, that is unworthy of being associated with the rest of the work.

MONTHLY CATALOGUE.

POLITICAL.

Thoughts on the English Government. Addressed to the Quiet Good Sense of the People of England: In a Series of Letters: 8vo. 2s. Owen. 1795.

THIS pamphlet has been, in a very serious manner, attributed to the pen of Mr. John Reeves: but although by his silence he may appear to have acquiesced in this decision, we are unwilling to ascribe to a man of reading and industry, and a lawyer, a work so inconclusive in its reasoning, and so replete with absurdity and misrepresentation; that we think the notice taken of it in parliament was the only circumstance that could have saved it from oblivion.

vion. The author, whoever he is, begins with complimenting the English on their *quiet good sense*,—a phrase which few of them, we presume, will understand. A man's good sense may incline him to be quiet, in cases where his interference would be useless; but *quiet good sense* must be good for nothing, if *virtus in ACTIONE consistat*. But if by this phrase he means that indolence of mind which takes every thing for granted without the least examination, he did right to propitiate men of such a disposition by a little well-timed flattery. They will need it all in the stretch of belief he expects.

The most obnoxious passage occurs in page 12—'In fine, the government of England is a *monarchy*: the monarch is the ancient stock from which have sprung those goodly branches of the legislature, the lords and commons, that at the same time give ornament to the tree, and afford shelter to those who seek protection under it. But these are still only branches, and derive their origin and their nutriment from their common parent; they may be lopped off, and the tree is a tree still; shorn indeed of its honours, but not, like them, cast into the fire.'

It is not our business to find fault with the decision of that august assembly, by whose vote this passage was declared to be a libel. In our humbler vocation, however, as critics, we cannot but think that there is more nonsense than sedition in the words, and that the author might plead his being led into a bog by that will-o'-wisp, called a *metaphor*. The author imagined, that, when the rules of metaphor allowed him to compare the king to a tree, all was safe, and he had nothing to do but dilate on the properties of a tree. Unfortunately he happened to know as little of kings as of trees. The lords and commons, he says, 'give ornament to the tree;' now, according to our laws, they give *sustenance* also to it, and it cannot subsist *without them*. There is a thing called the *civil list*; and there are *supplies*, which the *branches* and not the *tree* afford. But this author's branches do yet more, they 'afford shelter to those who seek protection under it.' Here we have something of the properties of a tree again, although the author is compelled at the same time to abandon the metaphor, and proceed more literally to establish the independence of the king. 'The branches may be lopped off, and the tree is a tree still; shorn indeed of its *honours*, but not, like them, cast into the fire.' And does he really imagine that the king of England, *shorn* of the lords and commons, would be a *king* still?—But it is, perhaps, trifling with the patience of our readers to dwell longer on this metaphorical jargon. It reminds us of lord Halifax's criticism on Dryden's *Hind and Panther*. 'What relation,' says his lordship, 'has the hind to our Saviour? or what notion have we of a panther's Bible? If you say he means the church, how does the church feed on lawns, or range in the forest? Let it be always a church, or always a cloven-

a cloven-footed beast, for we cannot bear his shifting the scene every line.'

In what follows, our author speaks more plainly, page 13. 'The kingly government *may go on*, in all its functions, without lords or commons: it has heretofore done so for years together, and in our times it does so during every recess of parliament; but without the king *his* parliament is no more. The king, therefore, *alone* it is who necessarily subsists, without change or diminution; and from *him alone* we unceasingly derive the protection of law and government.' Here we have some words with, and some without a meaning. 'The kingly government *MAY* go on, in all its functions, without lords or commons,' because it has done so, and because it does so during the recess of parliament. It is not easy to understand what the author means by *going on*. If he alludes to such *going on* as was usual in former times, particularly during the reigns of the Stewarts, when a parliament was not called *for years together*, is he so grossly ignorant of the nature of the present government, as to suppose this possible? Or does he mean to compliment George III. by saying that he *may* act as Charles I. and II. did? As to the *going on* during the recess, during the Christmas holidays, and during Passion week, besides all Saturdays and Sundays of the year, what school-boy would not be ashamed of such an argument?

The greater part of this pamphlet seems intended to prove that we have derived all our opposition-politics from France; and, by way of proof, we have the beautiful alliteration of Calvin and Condorcet, Beza and Brissot. In his wrath against poor Calvin, the father of the *Jacobins*, he forgets that his majesty is at the head of a church of that reformer's disciples,—the presbyterian church of Scotland; and in his eagerness to prove the mischiefs arising to the government from Calvinistic presbytery, he totally overlooks the most conspicuous part of the history of Scotland, the present unbounded loyalty of that nation, their detestation of reformers, and the punishments they have inflicted upon them, surpassing in severity what have been heard of in England since those happy days when *trees* flourished without their *branches*.

We shall pass over his account of the causes which brought Charles I. to the scaffold; but we cannot help recommending it to our readers as the most original part of the work; for no historian that we ever heard of, has been consulted in its composition. We hasten to the remarks he makes on the word *revolution*—the revolution of 1688.

'It has been *vulgarly* called the *Revolution*; upon what *authority* I know not; it was not so named by parliament, nor is it a term known to our laws. This term had certainly no better origin than the conversation and pamphlets of the time, where words are used, in a popular and historical sense, without any regard or thought

thought of technical propriety. But, unfortunately, this invention, or misapplication of words, leads to a confusion of ideas; knowledge is thereby put into a retrograde course; instead of going from things to words, we are obliged to pass from words to things: let the term *Revolution* be once consecrated as the true denomination of that event, and the mind ascribes to that transaction every thing which it can conceive to belong to the term.' P. 38.

He then proceeds to censure *revolution* dinners and *revolution* principles.

As, in his account of the transactions during the reign of Charles I. he shows that he was above consulting any historians, so in these remarks we find him equally averse to look into any political writings; even the debates of parliament, and the speeches of ministers, in particular, have escaped his notice. It may be asserted, without danger, that all political writers and speakers have used the word *revolution*, not to express only the abdication of James II. but the previous and consequent events which established William III. on the throne, and gave an additional stability to the principles 'by which kings reign, and princes decree justice.' Among these writers, we doubt not, may be found many who were not *vulgar* men, and who knew the meaning of words as well as this erudite antiquary. If he wishes to have one of the latest and best authorities, let him consult Blackstone. Nay, although we do not think it necessary that words should be sanctioned by parliament, that assembly in 1788-9 had well-nigh voted in favour of this word, when a motion was made to appoint a day for the annual commemoration of the revolution.

Having thrown what odium he could upon the name, it is but consistent that he should misrepresent the thing, of which he has nearly as bad an opinion as Thomas Paine.

'I verily believe, that among nine tenths of those who are so noisy for the revolution, there are hardly two who agree upon the same conception of it. Most of them unite in repeating, "The constitution as established at the revolution." But whether by this they mean the precedent then established of removing one king and setting up another, which seems the most worthy cause for extravagant joy; or something about the dispensing power, which however seems a little unimportant for so famous a thing as a revolution; or something about popery and arbitrary power, which sounds better, and is better for being general and indefinite; or whether it is not something divided into chapters and sections, detailing a new system of superfine texture, differing from that which prevailed in the popish and arbitrary reigns of Charles II. and James II.: whether anything like these, or what else has possessed the brains of these men, when they declare themselves friends of "The revolution and the constitution then established," it is not easy to collect.

' But

* But they will be very much surprized when they are informed, that the matter about which they make so much ado, is something very different from what they expected and believed; and further when they see it, they will, I promise myself, think as lightly of it, as men of more sense than they have long thought. Be it known then, to all those who have taken their "constitutional information" from pamphlets and political societies, that they have not yet looked into the right place for the history, nature, design, and principles of this supposed revolution. But if they will read over statute the 1st of William and Mary, session the second, chapter the second, which is shorter than any of the papers published by the societies for making revolutions, they will find the whole secret explained to them; to which, if they wish a little more light, they may add statute the 1st of William and Mary, session the first, chapter the sixth, which is still shorter than the other.

It appears from the former of these statutes, that the parliament, having placed king William and queen Mary upon the throne, which king James chose to leave vacant by his abdication, stipulated nothing for the people but upon those points where king James had broken the law, or what was understood by the generality of men to be the law of the land. Indeed the nature of the case demonstrates this; for, if what he did had not been against law, he would have broken no trust, and the parliament would have had no ground of complaint. There is only one exception to this; and that is, James being a papist: that certainly was not against any law; but it was against the disposition of the nation; and it was now the pleasure of parliament that the king on the throne should be a protestant; which was accordingly in this statute provided for in future.

The other points, which were twelve in number, were, as I have said, known to be the law of the land before, and were now declared and secured by express definition in parliament, only that what had been recent cause of alarm, what was so deeply impressed on the minds of all, and what might be thought, from late experience, to be of a nature that required it should be solemnly inculcated, might be held up for admonition to future ages.

What disappointment and discomfiture it must be to these idolizers of the constitution supposed to be established at the revolution, to discover at length that they have bestowed their applause and affection upon the shreds and patches of old date; and that if they had lived in those wicked reigns of Charles II. and James II. they would have enjoyed in theory, though not in practice (and theory, of the two, is more considered by modern reformers), as good a constitution as they have had since, with the single exception of a protestant king.' p. 50.

These remarks we leave to the consideration of our readers. A serious answer they scarcely deserve; and we question whether a
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zealous friend to his king and country could give them a dispassionate one, or whether his *good sense* would be *quiet*, when told that in the reigns of Charles II. and James II. he enjoyed in theory, though not in practice, as good a constitution as he has done since, with the single exception of a protestant king. Blackstone says, that at the revolution a NEW ÆRA commenced, in which the bounds of prerogative and liberty have been better *defined*, the principles of government more thoroughly examined and understood, and the rights of the subject more *explicitly* guarded by legal provisions, than in any other period of the English history. We suspect, however, that our author's contemptuous mention of this event is an error into which he was betrayed by that same metaphor of the tree and its branches. King James tried to *go on* without his *branches*; and those who were accustomed to take shelter under them, would neither let him go on, nor stand still. They knew something of the nature of trees; and when they saw one that would produce no fruit, and could afford no shelter, they said 'cut it down: why cumbereth it the ground?'

The next word our author finds great fault with, is *constitution*: on it he thus passes sentence—

'In short—the *government* we know—and the *laws* we know—but the *constitution* we know not.' P. 57.

As we reprobated this language in Thomas Paine, we cannot be expected to treat with less lenity an enemy who comes, under the mask of a friend, to assert the same thing. We have already remarked the symptoms that have lately appeared, of approximation between the violent of the aristocratic and democratic parties; and we have here another proof of it. What will become of us, if they should meet at last? The difference of the road is nothing. It is our duty, *respicere finem*. Mr. Paine would have no king at all. This author makes his king a tree, that can be a tree still without branches. Mr. Paine thought the revolution did very little for us. This author contends that a *protestant* king was all we got. Mr. Paine says we have no constitution, except that which is shown at the Tower for six-pence. Our author knows no such thing as a constitution, but he knows government and laws;—and so do the subjects of Russia and Turkey. He therefore cannot bear such expressions as *constitutional principles*,—*constitutional lawyers*, &c. yet, strange to tell, an act lately passed the legislature, against practices tending to the 'overthrow of the laws, government, and *happy constitution* of these realms,' and the difference of meaning, between the words *government* and *constitution*, was gravely adjusted in both houses of parliament on that occasion.

Upon the whole, although this pamphlet contains opinions (we cannot call them principles), which, if believed, would be dangerous, and, if acted upon by the higher powers, would be fatal to our

constitution as by law established, yet,—from the poverty of the style, the continued perversion of known facts, and the arrogant contempt for established principles, which pervade it,—we have no fears lest it should be successful, and have only to regret that any circumstances should have occurred to divert its natural tendency to oblivion.

An Examination of the Pamphlet entitled Thoughts on the English Government, addressed to the Quiet Good Sense of the People of England. By Joseph Moser, Author of Timothy Twig, &c. &c. &c. 8vo. 1s. Owen. 1796.

The pamphlet just reviewed having been censured by the house of commons, the author's friends have thought proper to step forward in its defence; and they may think themselves justified in this attempt. Mr. Moser considers the tendency of the 'Thoughts on the English Government' to be 'not only politically innocent, but morally useful.' The obnoxious passage respecting the king, he resolves into a harmless metaphor. As to the expression, 'The kingly government may go on in all its functions, without lords or commons,' Mr. Moser defends it as the author has explained it, by bringing instances from various periods of our history, where kings have endeavoured to reign independent of parliaments, and adds, with an air of triumph, that, 'if we compare the dates of the parliaments and the length of the suspensions, we shall find sufficient reason to justify the author of the passage we are examining for *historically* asserting, 'that government may go on in all its functions without lords or commons, *because* it has heretofore done so for years together.' But this defence is merely a repetition of the offence, if such it be; Mr. Moser does not see that the *historical* assertion, namely, that government *has* gone on without parliaments, is not the point in dispute. It is the inference drawn from it, which constitutes the danger,—the *political* assertion that government *may* go on without parliaments, because it has done so formerly,—an assertion so perfectly absurd when applied to the government of this country, as now established by law, that we are astonished that two people can be found to advance it seriously. But Mr. Moser, to whom it would be paying a sorry compliment to say that he is a better writer than the author of 'Thoughts, &c.' is himself aware of its absurdity, and, amidst all his anxiety to defend the assertion, tacitly admits that it is good for nothing. We shall give his own words—

'Thus much may serve to elucidate and prove, that the middle part of the sentence is as historically true, as the beginning is metaphorically so, and judging from what hath been, it certainly was a natural inference to state that such things, it was within the scope of possibility might happen again. Suppose, for instance, at some far, very far distant period, some ambitious and evil-mind-

ed ministers, such as Buckingham, Strafford, and Laud, should arise, who should attempt what has been heretofore attempted, in the reign of the *royal martyr*, and should persuade some future king to suffer them to govern in his name without a parliament; we know that this, unfortunately for the former monarch and the country, hath not only been attempted but carried into effect: we know that government has, for a time, gone on in all its functions, without the assent of peers or commons, and knowing this, however we may deplore the turbulence of such times, the ambition of such individuals, and lament the many causes that drove the unhappy Charles to such extremity, there is surely nothing criminal in alluding to them in the manner in which, I apprehend, the author alludes; and even by a parity of reasoning, to infer, that however improbable, what has been may be again.' P. 24.

As Mr. Moser concedes that the misfortunes of Charles's reign arose from the ambition of wicked ministers who persuaded him that he might govern without a parliament, we humbly apprehend the author of '*Thoughts, &c.*' has very little to thank him for.

A Defence of the Pamphlet ascribed to John Reeves, Esq. and entitled 'Thoughts on the English Government.' By the Rev. J. Brand. A. M. Addressed to the Members of the Loyal Associations against Republicans and Levellers. 8vo. 2s. 6d. Longman. 1796.

This pamphlet contains much irrelevant matter, particularly a long panegyric on the *associations*, &c. and such frequent allusions to the affairs of France, and other circumstances, put together evidently to keep out of view the tendency of the pamphlet ascribed to Mr. Reeves, that we find it not a little difficult to give our readers an idea of it as a Defence. After, however, going through nearly one third of it, we find the obnoxious passage of the *tree* explained away in the following, which Mr. Brand calls Propositions—

' Proposition I. The second and third estate owe their origin to the crown, or have sprung out of the monarchy.

' Proposition II. The continuance of the functions of the houses is temporary; that of those of the crown perpetual.

' Proposition III. The legal capacity of action may be taken from the houses by violence, the effect of which may subsist some time after the violence is removed: but at all times the legal capacity of action remains in the crown.

' —Or the actors of such violence at any period acquiring permanent power, the peerage of a country, and the families from which the third estate was then taken, may become effectively extinct; while a succession of kings *de jure* may more probably be preserved many ages, if not cut off by an act of abdication by an ancestor in possession, from whom they derive.

* This is the whole abstract matter of the paragraph; the truth of the two general principles is to be shown from good law authorities, and where necessary, from the reason of the thing; and the possibility or absolute truth of the facts asserted from history, particularly that of England.' p. 27.

With respect to the diction, or the expression of the paragraph, he says the greatest part of it is metaphorical, and he endeavours to trace it to the figurative language of eastern nations; but he does not consider that the metaphor is false, and the purport of it, or that which is intended to be asserted, is therefore untrue. It signifies little where the phrase 'shorn of its honours,' or any other part separately considered, may be taken from (although we are not of opinion that the author studied Lowth's *Prælections*): the combination of them, as applied to the king of this nation, is, to say the least, nonsense, and nonsense which will not long be harmless, if such writers as Mr. Brand will gravely sit down to prove that there may be a king *de jure*, without lords or commons. In vindicating the use of the words *revolution* and *constitution*, he follows the *defendant* closely: and were we disposed, it would not be difficult to prove that both of them wander from the purpose, in order to oppose one extreme to another. We shall conclude this article, however, with observing that Mr. Brand defends at great length the following expression, relative to the persons lately tried for high treason—'They were indeed acquitted by a jury: but they have been since found guilty by their country, on the evidence of the proceedings at the trial.' The whole of his defence of this passage is ingenious; and Mr. Brand finds Hardy, Tooke; and Thelwall guilty. But when we look back to the beginning of this pamphlet, where Mr. Reeves is supposed to be on trial, he is disposed to act a very different part—

'If the innocence of the defendant should extort an acquittal from me, I should then think my awful function at an end: I should rise from my tribunal to congratulate the brother, or the benefactor, who had stood as a culprit before me.' p. iv.

A Letter to the King, in Justification of a Pamphlet, entitled "Thoughts on the English Government;" with an Appendix, in Answer to Mr. Fox's Declaration of the Whig Club. 8vo. 2s. 6d. Owen. 1796.

If the author of 'Thoughts, &c.' was of opinion that a king may go on without the assistance of lords or commons, this author seems disposed to take much of the trouble out of the king's hand. In a prefatory address to his majesty, he uses these remarkable words—

* A monarch so well acquainted with the constitution of his kingdom, and so religiously attached to it, will immediately disco-

ver that your majesty *has no right* to direct such a prosecution, (against Mr. Reeves), 'nor the house of commons *any right* to require it. If the author *has* violated any law, or is supposed to be guilty of a libel on the constitution, your majesty *has no right* to interfere. Your government, and the laws of the land, are competent without the royal interposition: *executive government* can, in the latter case, proceed without your majesty's interference.' p. iv.

Those who think they know something of the constitution of this kingdom, will no doubt be surprised to hear that there is an *executive government*, of which his majesty has *no right* to make a part. What a shocking error it must be, in this author's opinion, to make the king *plaintiff* in all such prosecutions, and to suppose him presiding in the courts of justice, especially in that which is more emphatically termed the *King's Bench*!

The first part of this Justification is occupied in a discussion on the power of parliament, and the purposes for which the representatives of the people are sent there; among which he does not find any thing of an inquisitorial or judicial kind; and he argues, therefore, with closeness against their interference in the present instance, and we think not unsuccessfully; for we are by no means friendly to the *mode* of this prosecution. With regard to the *tree* and its *branches*, he says, 'Here the facts are self-evident, and the conclusion incontrovertible.' Upon this we have said enough already; and our author helps us out—'But, although they are both as clear as any mathematical demonstration, they prove nothing. Indeed theory never does.' He then recurs to the assumption of a judicial power by the house of commons, and arraigns it with great severity. In fact, he seems to bend his whole weight against the ministry, and tells them plainly, 'That parliaments are the mere *echo* of executive government, witness the great majority of the present ministry,'—and wonders that they should affect to prosecute a man for doctrines which they adopt. 'Had I ten thousand pounds I would stake the whole, that it (*the pamphlet*) is the opinion *una voce*, and the wish *ex animo* of the present ministry, and indeed of every administration;' and he adds, in another place, that were he capable of advising ministers, it should be to turn their vengeance, and defend the principles of the constitution, which have been violently attacked by members of parliament, alluding to the opposition. To show how able a defender he is of that constitution, he turns Mr. Reeves's theory, which *proves nothing*, into practice. He is decidedly for lopping off one of the branches, the aristocracy, 'a description of men that offers an indignity to civilised human nature, and a gross insult to liberty!' With respect to the other great branch, he recommends to remove all lawyers from the house of commons, and supply their places with the *clergy*. After this specimen of what he wishes to do by the lopping system, we may stand excused from examining further

further into this Justification of the 'Thoughts on the English Government.' The Declaration of the Whig Club, he calls a Declaration of Treason against the Constitution and the Law; pretty modest this, from a man who talks of an executive power independent of the king, and would lop off the whole body of peers.

Part of a Letter from Robert Adair, Esq. to the Right Honourable Charles James Fox; occasioned by Mr. Burke's Mention of Lord Keppel, in a Recent Publication. 8vo. 1s. Debrett. 1796.

Lord Keppel was a worthy honest man, and, as Mr. Burke says, he was both noble and Dutch; but what conduct he would have pursued in the late jarring state of parties, it is impossible to determine. Mr. Burke used his name as a good figure of speech, probably no otherwise interested in the person whom he brought upon the stage, than any other poet is in the correspondence of his hero to the accurate character delineated by history. Our writer thinks that lord Keppel would not have acted exactly up to Mr. Burke's ideas; and in vindication, his opinion scrutinises into the conduct of the seceders of the whig party,—reprobates the fans-culotterie of Paris, as he calls the ruling powers in France, and extols his friend Mr. Fox to the skies. A marvellous fondness for egotism runs through the whole piece; and the style is in imitation of Mr. Burke's, without his glaring faults, and also without his excellencies. From the affectation in the title page, 'Part of a Letter,'—when nobody doubts that it was the whole of the author's essay, and was written more for the public, than for Mr. Fox,—our readers will naturally presume that a considerable degree of affectation will run through the whole piece; and in this they will not be disappointed. What Englishman can imagine that the author, in speaking of a person, 'whose word but on the yesterday might have stood against the world, was reviled, tumbled down, and trod upon, and none were found to do him reverence,' was speaking of Mr. Fox? We know not in what circles the author lives: but he must, notwithstanding the long history of himself and his connections, be either very little acquainted with the political world, or very fond of the hyperbolical ranting which pervades so many of our writings, to persuade himself, or wish to persuade others, that Mr. Fox ever fell so low in the public estimation.

Though much of praise and admiration is bestowed on Mr. Fox, our author is not silent on the merits of Mr. Burke. On one point he prophesies, with much greater confidence than we should choose to do—'Posterity must consider Mr. Burke as one of the historians of the present age.' And in his estimation of the past, his conjectures seem to be equally erroneous; 'the fatal differences in the whig party,' he tells us, 'have helped to deluge

the universe with blood;' and 'much of the mischief (of the present times) may be attributed to the destruction of that party.' The party is not destroyed; and we may be allowed to doubt, whether, if the party had remained firm, its united efforts could have prevented the nation from engaging in the contest. In another place we are told, that 'the world is in arms, not so much for principles, as for their application.' The exact contrary may be maintained, and perhaps on the best grounds. On another subject, the wicked men on all sides, on whose heads the blood spilt in this war must fall, he speaks with due energy—

'The OPPRESSORS! Alas, the true ones are on both sides too safe! They are in cabinets. They are in directories:—far removed from the din and danger of the battle. There is no getting at and punishing the Septembrizers of Paris, and the makers of patriotic marriages, and those who shot mitraille among their victims crowded together in the squares of Lyons and the dungeons of Avignon. There is no bringing those tyrants who swore in cold blood at Pilnitz the destruction of French liberty in its cradle, and have sought it through murder and massacre of every description and degree, to the bar of an insulted world. The great Disposer of events has ordered it otherwise; and that each of the parties in this horrid contest should prove (for the present at the least,) the one a tyranny ten times worse than it has shaken off, the other real calamities, more various and ten times more dreadful than those which it has attempted to avert.' P. 37.

But our writer is more frequently on the fillets—

'Hence, expeditions to the West Indies taken up, abandoned, and taken up, and abandoned again. Hence, expeditions to Belleisle and Quiberon; and thy loss, Sombreuil! brave hope of banished France! last effort of her valorous virtue! whose cause I honoured in thee, and even thy enemies could not hate! What is to be understood in all this?' P. 50.

The last sentence is our author's, which may fairly be applied to the whole of his pamphlet—'What is to be understood in all this?'

A Warm Reply to Mr. Burke's Letter. By A. Macleod. 8vo. 2s. Crosby. 1796.

Warm enough in all conscience! but a small degree of heat would hardly do for the 'champion of infernality;' for this, in one place, is the epithet bestowed on his antagonist, whom he answers in a suitable manner, by an accumulation of very bad images, and a great deal of bad reasoning. Speaking of an unbounded bad mind, he tells us, 'Placing one foot of his compass in the centre of malice, envy would whirl him round the globe, perhaps around the universe of globes, till the chart of the plane table rumbled

rumbled down to hell.' We have, in another place, a Burkian image on reform—'The whole mass of vicious legislation must be amalgamated, and in this chemical state thrown into the alembic of oblivious eternity.' Lord Grenville is called a 'dulciated minister.' Mr. Burke's assertion, that his pension was the fruit of no bargain, the production of no intrigue, is said to be 'a lie in theory.' We suppose that a lie in practice is what an Irishman would call a challengeable lie; but we cannot make these distinctions. If Mr. Burke really did not receive his pension without some interference, which may be called bargaining or intriguing, his assertion contains a falsehood; but who is to decide this question?—Mr. Burke says one thing, and Mr. Macleod gives him the lie direct.

It was natural to suppose that advantage would be taken of Mr. Burke's injudicious attack of the privileged orders. Lord Spencer's ancestors are, in their turn, brought before the public; and monarchy itself is not spared. Indeed, if man was to be judged by the accumulated merits and demerits of his ancestors, we very much doubt whether any one could lay claim to much, either of property or praise. But we will not at present go farther with our author, whose work has not warmed us; and we can recommend it only to very cold constitutions.

Two Letters, addressed to His Grace the Duke of Bedford, and the People of England. 8vo. 1s. Owen. 1796.

The letter to the duke of Bedford is a vehicle for abuse on Mr. Thelwall; and the drift of the letter to the people is, to recommend them to eat oaten bread, and not to think at all on the affairs of government. The letters are not calculated to produce much effect on his grace, or the people; and if they amused the author in writing them, he has had more than his reward.

Remarks on Conversations occasioned by Mr. Burke's Letter. In a Letter to a Professor on the Continent. 8vo. 1s. Cawthorne. 1796.

The author disavows all claims to impartiality: and his partiality to Mr. Burke's style, from which also may be inferred a similar partiality to his opinions, may be seen in the following extract—

'Empiricism became the order of the day. The people were cajoled into a fondness for wild experiment. Some, and indeed not a few, bent their necks to dangerous operations. From these has sprung the source of evil. A piston was introduced into the cavity of their stomach, and the marrow of their hearts was sucked away. Their very souls were materialized into a caput mortuum. An offensive state of corporal and mental putridity succeeded—one vast phagedenous ulcer covered their limbs—their bodies broke out into sores—and the pustules afforded matter for a general

general inoculation. The worst of venoms became their natural food—it seasoned their dishes—it mantled in their goblets—it was mingled with the diet that nourished their children—the suckling imbibed it at the breast—the ovary of future mothers was reopened, and the seeds of germinating animation were saturated with the poison. The disease became endemial; and few escaped the contagion. The flaver frothed at the mouth of the rabble—and favourite writers dipped their pen in the pituitous saliva. They vomited forth their crude lumps of indigestion—and something filthier than the banquet of a Westphalian fly was the repast of their midnight orgies. I have been within the influence of their nidorosities. I was not a stranger in the circles of Reincy and Mouséaux—I witnessed the first plottings of the dirty business which was afterwards matured into its fetid consummation at the Palais Royal. A general cynanthropy prevailed.—Man ran about, and bit at man. Morals perished in the wreck of religion. The right line of ethics was twisted into every variety of unnatural incurvation. Their metaphysicians started doctrines subversive of the order of nature. They have not increased, they have damped the energy of the species.—They have not invigorated—they have enervated, they have eunuchated mankind. The means were well proportioned to the end.—They embodied profaneness—consolidated impiety—unfettered licentiousness—

‘Cried havoc, and let slip the dogs of war.’ P. 24.

The author dates his letter from Lincoln’s Inn, and with such bright thoughts, must doubtless afford much entertainment to scholars, if scholars ever do attend the courts, in which a jargon, as contemptible as the above, is heard, we understand, not without applause.

Strictures on Mr. Burke’s Letter to a Noble Lord, on the Attacks made upon Him and his Pension, in the House of Lords, by the Duke of Bedford and Lord Lauderdale. 8vo. 6d. Eaton. 1796.

Mr. Burke is very calmly reprimanded in this work, for his extravagance and vanity; and the writer does it in plain language, without aiming at any refinements of style, except in one place, where, in imitation of Mr. Burke, he also puts a speech into the mouth of lord Keppel: and though it is probably as good a speech as lord Keppel could have made himself, the author would have done better by keeping to the plain language with which he set out.

Circular Letter to the Corresponding Societies in Great Britain. Containing the Cat let out of the Bag: or the Perpetual Motion discovered, and its Uses displayed. With a Warning Voice to the Associations. By Moses Gomez Pereira, Philo-kinesis. 8vo. 1s. Mafon. 1796.

Irony is a weapon very difficult to exercise: and this author seems to be satisfied that he can lift it, give a fly stroke, and run away

away to hide himself. He begins tolerably, but becomes fatigued much about the same time with his readers. As, notwithstanding, he promises to renew the attack upon the corresponding societies, we would advise him to make a more accurate estimate of his strength. *Ex quovis ligno, &c.*

Observations on the Duty and Power of Juries, as established by the Laws of England. Extracted from various Authors, by a Friend to the Constitution. 8vo. 6d. Kearsley. 1796.

The editor is a real friend to the constitution, and the most essential part of it,—the duty of a jury. The extracts were made for the use of his sons; and they deserve the serious attention of every Englishman who is likely to be called upon to act, either upon the grand or the petit jury. At a time when, upon so many pretexts, the trial by jury is suspended, it is the more incumbent on every jurymen to understand his duty thoroughly. And as he takes a solemn oath to try the merits of every cause before him, and in his verdict of condemnation may subject a fellow creature, not only to the loss of property and liberty, but of life itself,—he must, before he pronounces the word ‘*Guilty*,’ be firmly convinced in his own mind, not only that the prisoner committed the action laid to his charge, but that the action so committed deserves the punishment assigned to it by the law. He must be careful how he leaves a fellow-creature to the caprice of a judge, certainly fallible, and in some cases, as the history of the last century clearly proves, wickedly biassed to take part against the prisoner. This point, with all others relative to the subject, is plainly stated; and the observations run in the words of unquestionable authorities. We recommend it to the rich, as a useful work to be distributed among their tenants in the country.

The Means of obtaining Immediate Peace; addressed to the King and People of Great Britain. Translated from the French. By John Skill. 8vo. 1s. Symonds. 1795.

We are informed that this pamphlet was first printed in London, in the French language, in the month of July 1794: but the publication was suppressed.—A copy having accidentally fallen into the hands of the editor, he thought it his duty to give the public this translation, ‘to counteract, as much as possible, the intrigues of those interested beings, who would with-hold from them that information which well-intentioned men were desirous to afford them.’

We have our doubts as to this being the production of a Frenchman: and since it is addressed to the *people* of England, why publish it originally in French? But be this as it may, the events which have taken place since July 1794, render a great part of it useless. As a dissuasive from continuing the war lest we should be deserted by our allies, it comes too late. Our allies have deserted

serted us, and we resolve to continue the war. The means of obtaining an immediate peace are, in this author's opinion, that his Britannic majesty should declare, and oblige his allies to declare, that it is not their intention to interfere in the internal government of France, nor prejudge the rights of the French nation, as to the form of government that they may choose to adopt. As soon, he says, as such a declaration is made, the war may be considered as at an end. The honour of the British nation would not be compromised: neither the king of England, nor the coalesced princes, would do other than fulfil their promises on this head; they would but confirm their first declaration: they have prepared for themselves this honourable resource, in not acknowledging hitherto the brother of the deceased king, as regent of France, nor his son, as the successor to the throne. But he adds, this declaration ought to be sincere, and proof given that it is so.

A New Year's Gift, to all Workmen and Apprentices. From Rowland Hunt, Esq. 8vo. 6d. or 1l. 1s. per Hundred. Stockdale. 1796.

Workmen and apprentices are here told that in France they would have been in the most miserable state possible, and that in England they enjoy complete felicity. Two songs are added in confirmation of these important facts, equal in poetical merit to any bellman's verses we ever saw.

D R A M A T I C.

All in a Bustle; a Comedy in Five Acts. Written by the Author of the Castle of Ollada. 8vo. 2s. Beatniffe. Norwich. 1795.

The chief incident in this piece is a young lady's disguising herself in men's clothes in the course of a love affair, by which means she gains admittance into the house of a gentleman, who being a great coward, is persuaded to fancy his guest must be a highwayman, and that he will rob and blow up the house. A different idea is entertained by the ancient maiden sister, who falls in love with the supposed fine gentleman, and receives what she esteems equivalent to a promise of marriage from him. The other characters are, a flashy old beau, just arrived from the East Indies, — *Smatter*, a tailor, jockey, bailiff, doctor, and jack of all trades, — and another very buckish young lady, who accepts a challenge, and brings her antagonist upon his knees. The author probably thought that to keep up a *bustle*, by whatever means, was a sufficient receipt for producing a good comedy. We conjecture him to be a young man, who, from reading many plays, good and bad, and finding their various plots and incidents floating in his head, has imagined that it would be an easy matter to write one. As it does

does not seem to have been acted, he is probably by this time undeceived.

The Seaman's Return; or, the Unexpected Marriage. An Operatic Farce, as it is performed by their Majesties' Servants of the Worcester, Shrewsbury, Ludlow, and Wolverhampton Theatres. By John Price. 8vo. 1s. 6d. Longman. 1795.

From an Operatic Farce nonsense is expected,—and here such an expectation will not be disappointed.

RELIGIOUS.

Brief Reflections on the Eloquence of the Pulpit (occasioned by a Pamphlet entitled 'Remarks on a Sermon preached on the Fast-Day, 1795, by the Rev. J. Gardiner.') In which, among others, are considered the Sentiments of Dr. Gregory, Dr. Johnson, and Dr. Blair, by the Rev. John Gardiner, Rector of Brailsford &c. in the County of Derby, and Curate of St. Mary Magdalen, Taunton. 8vo. 1s. 6d. Rivingtons. 1796.

From this pamphlet it appears that a fast sermon of our author had been attacked in an anonymous pamphlet, partly upon political, and partly upon professional ground. Mr. Gardiner, it seems, is a warm advocate for the present war, 'the justice and necessity of which,' he says, 'has (have) been demonstrated by arguments drawn from incontrovertible facts!' We assure Mr. Gardiner, that we should have as much pleasure as he or any man could have, in finding that our ministry had not been in the wrong in provoking this calamitous contest; but if Mr. Gardiner has been able to discover any *incontrovertible* facts which justify this conclusion, we can only admire, or rather wonder at his perspicacity, and lament our own incorrigible blindness,—and lament still further, that neither he, nor any writer that has fallen under our notice, has ever been able to produce, in the open day, even *one* such *incontrovertible* fact.

From this topic our author turns to one of a literary nature, and certainly one of great importance to the clerical profession. Mr. Gardiner, it appears, (notwithstanding his antipathy to French politics) had recommended to young divines, 'A * union of the French earnestness and warmth, with the English accuracy and reason.' To this his opponent objects, because 'the genius and character of the two nations are so dissimilar;' and adds—

'Let us not make our neighbours proud by soliciting help which we do not want—Did we indeed want such help ever so much, yet, if we may believe a very competent judge, we should not find it where Mr. Gardiner would have us seek for it; for, accord-

* In this orthography we agree with our author.

ing to the learned and ingenious Dr. Gregory, amongst the French it is not to be found.' P. 16.

To Dr. Gregory's abilities, our author gives very candid testimony, but dissents from his position, that 'the majority of the French preachers scarcely deserve to be read at all;' and gives, as the first reason for his dissent, a sermon which Dr. Gregory himself has translated from Massillon, and which is undoubtedly a beautiful specimen of eloquence. And he remarks (perhaps with some justice, but certainly with some point) that Dr. Gregory's 'own sermons would never have been written in the elevated and impressive style they are, had he not gone through the "drudgery" of reading criticisms which he indirectly condemns, and sermons which he directly declares deserve not to be read at all. At least, had I, unacquainted with his prefatory dissertation, attentively perused his discourses, I should have been inclined to think that he was one of those who, improving on the English, had attempted to form himself on the models of the French school.' P. 23.

On the whole, this is an able defence of the French preachers; and we have only to regret that the author has not pursued the subject on a more extensive scale, and enriched his work with a greater number of instances and quotations from the most celebrated pulpit orators among the French. A work indeed, which should enter minutely on a comparison between the pulpit eloquence of France and England, would be entertaining and satisfactory to all who cultivate the belles lettres, and highly useful to the clergy; and for such an undertaking our author seems well qualified.

Dr. Gregory's censure must undoubtedly be taken with some limitation, though we think our author has not answered his grand objection to the French orators, which is 'a poverty of matter.' It is something singular, as our author remarks, that at the very moment when Dr. Gregory was probably writing the very sentence which is the subject of animadversion in this pamphlet, the abbé (since cardinal) Maury was passing a similar, severe sentence on the English preachers.

Six Sermons. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 12mo. 2s. Rivingtons. 1793.

Some apology is due to Mr. Whitaker for the length of time that has elapsed between the publication and review of this little volume. The truth is, that, having been mislaid amongst many other books, it was not recovered till now. This circumstance, it is possible, may be in its favour, as tending to renew what else were forgotten. The sermons themselves display no great reach of thought, no peculiar beauties of style,—nor are they remarkable for concinnity of composition. They discover, however, a desire to be useful, which is far from being the least commendation.

Justification

Justification by Faith and Works asserted, &c.

A Specimen of Prayers, to be repeated daily, every Morning, Noon, and Night; towards the Revival of Domestic Devotion, &c.

The Dignity of Reason, assisted by the Divinity of Revelation, asserted, &c.

The Institutions of Christianity, briefly considered, as the Great, Gracious, and Happy Appointments of the Common Salvation; and Diverse Prayers, compiled for a Family or Single Person, &c.

The Excellence of the Christian Religion, and the Expedience of its Rites and Ordinances asserted, &c. Published by Henry Swindell, of Borrowfash, in Derbyshire. 8vos.

These publications, from their fugitive form, seem intended no less to incline the good Christians who compose Mr. Swindell's Sunday congregations at Borrowfash to the performance of their religious exercises, than to inculcate a veneration and partiality for their writer, who has most assiduously introduced into each a (vilely executed) portrait of himself.

Five Practical Discourses on the Lord's Supper, the Example of Christ, Mutual Equity, &c. &c. By J. Charlesworth, M. A. late Fellow of Trinity College, Cambridge. 8vo: 1s. Johnson. 1795.

This worthy divine has already distinguished himself by his endeavours to simplify the means of religious instruction.

The same plainness of manner, unaffected good sense, and genuine piety, that pervade his other publications, are equally conspicuous in these discourses.

The Declaration of George Wiche, on resigning the Office of an Hired Preacher. 8vo. 6d. Johnson. 1796.

Mr. Wiche has prefixed, from Dr. Johnson, the following motto:—'Nothing is little to him, who feels it with great sensibility.—A mind able to see common incidents, in their real state, is disposed by very common incidents, to very serious meditations.'

From his own application of this passage, and the reasons for his conduct which this pamphlet assigns, we consider the author as a *spiritual Quixote*. But whilst we lament that a man of such talents and worth should retire from a scene in which he might be useful, we cannot but commend his integrity, and the motive that suggested the Declaration here made—

'I have said, that I write these pages to avoid misrepresentation.—Surely it is my duty, and it has ever been my wish, to give that fair, and unreserved explanation of my conduct, which may lead virtuous and considerate persons to know me as I am.—The misrepresentation which I am now desirous to ward off, is the charge of infidelity.

'Report has affirmed, that some of those who have lately resigned the ministerial office, have entertained doubts of the truth of revelation.

velation. Whether this report be true or false, I am not curious to enquire.—But I confess that I am anxious to stifle in its birth such a report concerning myself; to declare that I have no doubt that God has made communications to men in a præternatural or miraculous manner.—All the best feelings of my soul unite with my understanding in the avowal, that this illuminating truth, by its moral effect invigorating the heart, is fruitful of that rich consolation, that peace in believing, which the world can neither give, nor take away.' P. 4.

Seasonable Reflexions on Religious Fasts, in a Discourse delivered April 13th, 1794, in the Chapel, Frog-lane, Bath. By David Jardine, 8vo. 6d. Dilly. 1794.

This discourse was published to vindicate the christian society to which the preacher belonged, from the charges of disaffection and sedition for their non-compliance with the proclamation appointing a fast. It is written with considerable ability, and requires to be answered by the advocates for fasting. Whether it has convinced his majesty's ministers that a fast is a farce, we know not; but it is understood that, on the fast-day which followed this publication, the chancellor of the exchequer feasted with Mr. Theliffon; and we have seen a card in the name of Mr. Dundas, inviting his friends to an entertainment on the last fast-day,—ludicrously assigning as his reason for naming it, that, in his country, the fast was fixed for the day after.

N O V E L S.

Love's Pilgrimage; a Story founded on Facts. Compiled from the Journal of a deceased Friend. 3 Vols. 12mo. 9s. Sewed. Longman. 1796.

This is a curious story. It is said to be founded on facts, and therefore we must not pronounce it altogether improbable:—yet, we confess, the gentleman's seven years' constancy to a lady with whom his intercourse had been so transient, and whose face he had never seen,—not to animadvert on the circumstances of the case, which to a man of strict morals were not calculated to produce the most favourable impressions,—appears to us a little too quixotic. There are few Englishmen who would not in the same period have forgotten, among their amiable country-women, this Italian Dulcinea. Neither are the lesser circumstances of the story well accounted for.—That a picture of the lady should be sent to the man from whom so many precautions had been taken to conceal her, and to involve the affair in secrecy and mystery, is somewhat strange. Also, that after a seven years' devotion to this fancied resemblance of his invisible divinity, he should never recognise its relation to the original till reminded of it by a friend who had obtained

tained but one casual glance of the portrait at a still greater interval of time, is equally inconceivable. There is too little of sentiment in this work, and too much of local description, to render it very interesting; nor are these descriptions enlivened by imagery, or distinguished by taste. As a work of fancy, it wants the enthusiastic glow of passion, or the shifting scene of incident, which, allowing scope for genius and invention, gives the spirit to fiction, and which is requisite to fix attention. The style is not incorrect, neither is the tendency immoral. The writer displays some good sense and just principles:—yet the narrative flags, and, in the words of the Preface, ‘may make young auditors gape and yawn, and declare it is like the lessons they read in their books.’

The Sorcerer: a Tale. From the German of Veit Weber. 8vo. 3s. 6d. Boards. Johnson. 1795.

The author of the *Sorcerer* displays no common talents. However phlegmatic a people the Germans may have been accounted, it is certain they excel in the impassioned style of writing. The belief which has been prevalent in their country, respecting the existence of magical powers, has afforded to their writers of fiction an ample and fruitful field of invention, of which they have very successfully availed themselves,—at the same time properly combating these absurd superstitions. Supernatural agency, when judiciously managed, and where philosophy and true religion have not wholly eradicated its terrors from the popular mind, is a fine machine in the hands of the poet and romance-writer. The terrible and the sublime, perhaps, cannot be separated; but, in this advanced period of knowledge, it requires a writer of genius, to prevent the high-wrought feeling from too suddenly subsiding, or from sliding (a no very difficult transition) into burlesque. The catastrophe of the present work harrows up the soul with emotions too shockingly vivid to be gratifying; they exceed in a great degree all the limits of pleasure which critics point out as the sources of the satisfaction we receive from the perusal of works of this nature,—and we shut the book with a sensation of horror bordering on disgust. The disorders of the passions are delineated with a masterly hand. Some of the conversations in the preceding part of the work exhibit proofs of observation and deep thinking: perhaps they may be thought tinged with licentiousness; but a useful moral may be deduced from the whole—the danger of indulging a strong, that is, a solitary and concentrated passion: it is like the pouring out of water that suddenly swells into a resistless torrent.

Cicely; or, the Rose of Raby. An Historic Novel. 4 Vols. 12mo. 12s. Boards. Lane.

It has been frequently and justly observed, that the mixture of truth which renders an historical novel interesting, makes it also deceptive. It is certain that the facts which are interwoven in the

tissue of fiction have a tendency to bewilder the youthful mind :— yet it is a question requiring some casuistry to solve, whether the writer, who, by deviating into the regions of fancy, awakens and calls into exercise the more exalted energies of the human mind,— does not really benefit his species more than the plain narrator of those fordid and disgusting facts which so frequently stain the page of history. We do not mean to be the apologist of falsehood : but the title of Novel or Romance, though affixed to the term Historical, ought in reality to deceive no one. The author of the *Rose of Raby* seems to have had in view Miss Lee's *Recess*: and though the stories are by no means equally interesting, yet the present work displays powers of invention, and agreeably amuses by the variety of its incidents, which are founded on the civil wars between the contending houses of York and Lancaster, the white and red roses.

The events are not always well connected : the style is in many places very careless and inaccurate, and throughout too much inflated. Prophecies and supernatural interferences are introduced to heighten the effect. The age in which these circumstances are said to have taken place was undoubtedly superstitious : but in the present we could have wished for a natural solution to these phenomena : yet we are aware that such a solution requires no common ingenuity, and generally reminds us of the art of sinking.

MEDICAL AND PHILOSOPHICAL.

A New Method of Operating for the Femoral Hernia. Translated from the Spanish of Don Antonio de Gimbernat, Surgeon to the King of Spain. To which are added, with Plates by the Translator, Queries respecting a safer Method of performing Inoculation, and the Treatment of certain Fevers. 8vo. 2s. 6d. Johnson. 1795.

The English surgeons are indebted to Dr. Beddoes for the translation before us, who has, we believe, paid the author an unwelcome compliment in passing an ill-natured censure on his former master Mr. J. Hunter. If our surmise in this particular be just, the doctor very much mistakes the character of Mr. Gimbernat, because he is an avowed follower of Mr. J. Hunter in every particular ; and although the doctor may call him an 'ignorant man of superior genius,' yet he possessed such a scope of knowledge as might have corrected many of the whims of his censurer, had he been at the pains of becoming acquainted with it. But perhaps the doctor's definition of ignorance, and ours, may not agree. The new method of operating here recommended, is that of making the dilating incision in the femoral aperture toward the pubes : but his observations are so important and judicious that we advise all practical surgeons to read them. The plates, intended to illustrate the parts concerned in the operation

operation for femoral hernia, are so badly executed in every point of view, that we would caution practitioners against putting any reliance on them. Indeed every person who would wish to follow this method, can only become fit for his duty by accurate examination of the parts upon the dead subject. The translator has bound up with this essay a number of queries and fancies suggested by himself and his followers: but we suspect that the reader will agree with us in fixing the merit of this work upon the translation.

Observations on the Causes of Distortions of the Legs of Children, and the Consequences of the Pernicious Means generally used with the Intention of curing them; with Cases to prove the Efficacy of a Method of Cure invented and practised only by T. Sheldrake, Truss-Maker to the Westminster Hospital, and Mary-le bone Infirmary. 8vo. 2s. 6d. Egerton.

Though this is a professed recommendation of certain methods of treating distorted limbs, 'practised only' by the author, yet we find in it no immoderate self-predilection, nor any backwardness to do justice to the methods recommended by others. After describing very circumstantially the different inventions, and the nature of their operation on the parts to which they are applied, the author observes that—

'The principle upon which all these instruments are constructed, is to place a strait support on one side of a distorted limb, and, by means of bandages, bind it to that support till it becomes strait.

'As there is an indispensable necessity for making joints in these instruments, and leaving the bandages so loose as to allow of necessary motion in the limb, and as simple bandage, to which principle this apparatus is reducible, can only act by compression, it is evident that in practice they cannot produce the effect of which, in theory, they may be thought capable of. In order to apply them, they are usually fixed to shoes, and therefore their connection with the limb they are intended to act upon, is not sufficiently intimate to keep it in its natural direction, and as removing them from one shoe to another is extremely troublesome, a common practice is to make them as strong as possible, in order to make this removal less frequently necessary: hence it frequently happens, that in addition to all other imperfections of this mode of treatment, a child, naturally perhaps delicate, and rendered more infirm by imperfections in its limbs, is incumbered with an unnecessary weight of iron and shoe, and that weight so applied as to act upon mechanical principles in the most disadvantageous manner, as an impediment to his loco-motive power, and all this under the pretence of assisting his motion and curing his deformity.

'It is an acknowledged principle in mechanics, that any weight placed upon a balance increases in power as it recedes from the center of motion; as the pelvis and parts connected with it are the ba-

sis from which all the muscles whose action are conducive to locomotion act, and as the foot is farthest removed from that basis, it will follow, that, if the above principle was justly applied to the construction of these instruments, they ought, whenever it is possible, to be immediately connected with the pelvis instead of the foot, upon which they must act with treble force as far as their weight can operate in impeding the child's loco-motive power; and, when it is stated that one of these instruments, with its shoe, &c. will frequently weigh half, and sometimes three quarters of, and even in some instances a whole pound, it will be easily granted that this is, in every sense, a very forcible objection to the use of them.' p. 13.

Mr. Sheldrake's improvement is thus concisely spoken of—

'The idea upon which this method is founded is to substitute a spring, so adapted to the nature of the distortion, that, when bound upon the limb, its action will draw the deformed parts into their natural situation; when it is necessary to allow of motion in the limb, that motion, by increasing the re-action of the spring, accelerates the cure: this effect is directly contrary to what has been experienced from the common instruments that have been used for the same purpose.

'Such is the general idea upon which this system is founded; its application will be explained in treating of the particular distortions to which I have applied it with success.' p. 16.

To follow him however through this course, would exceed the limits we must assign to an article of this nature. Suffice it therefore to say, that, though little that is new be learned by the perusal of Mr. Sheldrake's treatise, it is by no means destitute of useful information.

A Treatise on the Scurvy: containing a new, an easy, and effectual Method of Curing that Disease; the Cause, and Indications of Cure, deduced from Practice; and Observations connected with the Subject; with an Appendix, consisting of Five Letters, respecting the Success of a new Antiscorbutic Medicine. By D. Paterfon. 8vo. 2s. 6d. Manners and Miller. Edinburgh. 1795.

The author of this treatise is a surgeon in the navy, and has paid particular attention to the treatment of scurvy. His experience and the acuteness of his observations attracted our particular notice.—We recommend this pamphlet to the perusal of all naval surgeons, as his practice has been evidently attended with more success than that of his brethren. Mr. Paterfon displays a strong propensity to theorise; and where he attempts to dive beyond the common limits, we do not think him very successful; but his work is nevertheless both ingenious and full of practical utility. Our author's remedy for sea-scurvy is a solution of nitre in common vinegar.

'It

‘ It is fit that I should now mention the method of preparing, and administering this new remedy.

‘ At first I dissolved two ounces of nitre in one quart of the ship’s vinegar, and gave half an ounce of the solution, which I have named acetum nitrosum or nitrous vinegar, to some twice, to others thrice in the day, and as frequently bathed their blotched and ulcerated limbs with the same. From the good effect it had, and from its not producing the smallest degree of nausea, colica, or diarrhoea, I was induced to augment the dose to an ounce, and to repeat it as often as before.

‘ Finding by far the greater number of scorbutics, who were under my charge, bore the increased dose of the medicine, without experiencing the least uneasiness, I now, instead of two, dissolved four ounces of nitre in one quart of vinegar, and gave from half an ounce to two ounces of this strong solution twice, thrice, or four times in the day, according to circumstances; and, also, bathed the legs with it frequently in the course of the day, if they were either blotched, stiff, or ulcerated. In this manner I continue to use it.

‘ Some patients cannot bear the nitrous vinegar without the addition of water; while others, without the least inconveniency, bear it undiluted.’ P 12.

In a short Appendix, there is added the testimony of several other naval surgeons in approbation of the method of treatment recommended by our author.

A disease, nearly the same as the sea-scurvy, is to be met with in the poorer parts of the metropolis, always among people who live in bad air, and have unwholesome diet. This disease commonly gives way to the use of recent fruits, particularly those which are very acid, such as lemons,—to a more pure air, and wholesome diet. Perhaps, in some of these cases, Mr. Paterfon’s method may have a more speedy effect.

A Systematic Arrangement of Minerals, founded on the joint Consideration of their Chemical, Physical, and External Characters; reduced to the Form of Tables, and exhibiting the Analysis of such Species as have hitherto been made the Subject of Experiment. By William Babington, Lecturer in Chemistry at Guy’s Hospital. 4to. 3s. 6d. Boards. Robinsons. 1795.

We cannot afford our readers any more satisfactory account of this work than is communicated by Dr. Babington in the Advertisement prefixed to it, in which he says—

‘ The contents of the following pages were not originally intended to be made public. They were compiled merely for the author’s own use, while employed in arranging a cabinet selected from the very extensive collection of minerals which he had an opportunity of purchasing a few years ago. But as that arrangement occupied

a length of time, and a degree of attention, much beyond what was at first conceived to be sufficient for such an undertaking, the author, though he would by no means be understood as holding forth this performance as a pattern to others, yet thinks, that in publishing it, he may not only considerably abridge the labour of those who shall hereafter engage in a similar task, but also render an acceptable service to many who wish to acquire a comprehensive knowledge of mineralogy, but who have neither leisure nor inclination to turn over the numerous works on the subject, in which the necessary information lies scattered. Besides, as no endeavour has been spared to render the collection from which this synopsis was drawn up, one of the most perfect in a scientific point of view, the annexed catalogue will afford, to such as have advanced a considerable way in the business of collecting, an opportunity of determining the comparative value of what they already possess, as well as what articles may yet be wanting to make their cabinets more complete.

‘The general plan differs but little from that followed by baron Born in his arrangement of the collection of Mlle. Raab, the classes, orders, genera, and species, being founded on chemical distinctions, and the varieties on external character. On the subject of crystallization particular pains have been taken to associate the external figure of substances with their internal structure, so as to reduce them into more connected series than has hitherto been done in any attempt of the kind. Agreeably, also, to the example of M. Karsten, in his *Tab. Uberf. or Synoptical Tables*, the analyses, as far as they have been ascertained, are subjoined throughout; the whole, therefore, meant to exhibit a comprehensive view of mineralogical arrangement, according to the latest and best writers on the subject.

‘However simple this performance may appear to some, yet such as are better acquainted with the nature of the subject must know, that to execute it, even with tolerable correctness, requires much labour in collecting, and some judgment in arranging the materials.’ P. iii.

We think the author entitled to much commendation for the pains he has taken in making this very comprehensive arrangement, which cannot but be useful to mineralogists.

P O E T I C A L.

Fashion. A Poem. 4to. 2s. Cadell and Davies. 1795.

The design of this poem is more to be praised than the execution. The author endeavours to draw the young and the gay from the immoderate pursuit of what is called pleasure, and, in a sermonising, rather than a poetical strain, declaims against dres, routs, plays, novels, and (to our surprise) snuff-taking; for whatever follies the young ladies of the present age may have adopted that were unknown to their grandmothers, we really thought, that, in the article
of

of snuff-taking, the greatest stickler for the modes of former days must have confessed a reform. The present fashionable shape is thus stigmatised—

‘The Grecian garb, ’tis own’d, became the days,
When Grecian shapes and airs attracted praise,
When ample folds each decent grace display’d;
Nor the shock’d sight vile mixture had survey’d
Of motley forms, in judgment’s view despised;
The taper waist, by shorten’d back disguis’d,
The finest muslin, and the leathern boot,
The high straight feather, and the low bent foot,
The bloom of rosy youth with wrinkled brow,
The flowers of May, amid December’s snow.’ P. 2.

On the whole, we are much afraid that the saucy flirts of both sexes will be apt to call their monitor’s *verse* downright *prosing*.

Savillon’s Elegies, or, Poems, written by a Gentleman, A. B. late of the University of Cambridge. 8vo. 7s. 6d. Boards. Hookham and Carpenter. 1795.

We cannot but suppose the author of these Elegies to be a man of consequence. No poor man’s friends would have bestowed ‘flattering encomiums’ upon such productions. From ‘Tributary Lines on the Arrival of Marquis Cornwallis from India,’ we select the following, which, we doubt not, will be considered by our readers as a sufficient sample of the whole—

‘On Albion’s cliff was heard the mournful tale,
(There wafted by some sympathizing gale)
How groups sat thoughtful on the Eastern shore,
And anxious watch’d the gloom-inspiring oar,
That forc’d from Friendship’s arms the man rever’d,
As through repelling waves, a course it steer’d:
When (safe on board) the parting Swallow heav’d a sigh,
Long may he live! God bless him! was the blended cry.’
P. 92.

A Review of the present State of the British Theatre, or Useful Hints to Mr. Pitt, on Taxation. 4to. 1s. Sewed. Cullen.

The author proposes to Mr. Pitt to tax the theatres *because* they have raised their price upon the public, and *because* they are declined in rational entertainment. The performance is written in a doggerel sort of verse, every line of which has the same termination, as—

‘Large houses incommodioufly,
Few performers of ability.’
‘Quadrupeds without utility,
Displayed pantomimically,’ &c.

And in this fancy consists all the humour of this little squib.

The

The Gamiad: a Poem. Addressed to T. W. C. Esquire, M. P. To which are added, some Poetical Sketches, the Virgin Offspring of an Infant Muse. By Candor. 4to. 1s. Boag.

This 'Offspring of an Infant Muse' is indeed an unpromising bantling. The author says truly, if not poetically—

'To climb up Fame's steep hill requires more sense
Than even my Muse herself does boast pretence.' p. 13.

The Two Bills! A Political Poem. By E. Eyre, Esq. 4to. 1s. Wallis. 1796.

The admirers of lord Grenville, Mr. Wyndham, &c. &c. will here find, in very tolerable rhyme, the sum and substance of the speeches made in favour of what are called the Sedition Bills in both houses of parliament.

A Consolatory Epistle to Mr. Reeves. To which is added, an Hymn to the Stadtholder. 4to. 1s. Griffiths. 1796.

Of these the Hymn to the Stadtholder is tolerable: but it may be questioned whether his highness's lethargic disposition be a fit subject for ridicule. Besides, our author's poetry is not very likely to perform a cure.

MISCELLANEOUS.

The Pleasures of Reason: or, the Hundred Thoughts of a Sensible Young Lady. By R. Gillet, Lecturer on Philosophy, and F.F.R.S. 12mo. 3s. Debrett. 1796.

To maxims of piety, morality, and prudence, which are conveyed in a pleasing manner, and which are not the less valuable for not being new, we readily give our approbation. Other productions of the kind have discovered a more strong and peculiar turn of sentiment; but these thoughts possess a sensible mediocrity, which the true friends of our species will think preferable to the epigrammatic misanthropy of a Rochefoucault or a Swift.

The Youth's Mentor, by Precept and Example, in Prose and Verse. 12mo. 1s. Parsons. 1795.

A compilation, consisting of adages, maxims, and quotations, both in prose and verse, from various authors, intended, we are informed by the compiler, 'in these times of sceptical irreligion, of thoughtless levity, and dissipation, to correct the taste, reform the manners, and improve the heart.'—This is promising a great deal,—much more, perhaps, than the performance warrants. The moral part, as is usual in similar publications, contains many sober reflections, and gives much good advice. The religious is what would be termed, by a certain class of readers, truly evangelical;—that is, great stress is laid upon the doctrines of Calvin.

